or it may be personal tradition as Papias did. Still the sub=
=stance is from can. Evang. He does not always cite the same
passage in the same way, this shows that he followed his memory &
not his codex.a) See on Hist. exhib.: Neudecker §6. Norton I.

§. 5.

3. The alleged gospel of Cerinthus.

From the words of Epiphanius — who is seldom to be trusted — I only gather that Cerinthus & Carpocrates used a gospel like Mt. or like that of the Heb. He omitted at his will. a)

a) de Wette §68. Neudecker §4. Norton III. 279–.*

§. 6.

4. Tatians Diatessaron.

This seems to have been a harmony compend out of the four gospels — I cannot find that he used any other. a) (a) de Wette §68. Norton III. 277–.) It is remarkable that Theodoret should have found + 200 copies of it in use among the orthodox Xns of his diocese in the 5th C.! b) (b. see Lardner. Credib. I. 435–.

§. 7.

5. Gospel according to the Egyptians.

Little is known of this, & few traces are left. (de Wette §69. Neudecker §4.

§ 8.

Marcion's Gospel.

The authorities are Tertullian (cont M.) Irenaeus (adv. Haeres. I c. XXVII) & Epiph. (Haeres XLII § 11.) Origen Theodoret (Haeret. Fab. I. 24.)

He seems to have made a gospel out of Luke's, sometimes omitting, altering, adding, but sometimes retaining readings from the κοίνη that are now found in but few MSS. a)

a) Hug, I § 23. et ab. de Wette § 70-1. Neander, § 7. Marcion restored in Thilo. I. p. 401-486.

The procedure - it is plain - is a quite arbitrary method. He rejected the miraculous birth - but not the miracles - nor the Resurrection.

Chap. II.

Special Apoc. writings now extant.

§ 8.

History of Joseph the Carpenter

This is found in an Arabic MSS. & was first published in Arab. & Lat by Georgius Wallin, a Swede in 4to (Lips. 1722.) & then in Lat by Fabricius (Cod. Pseud. V.T. vol II. p. 309-336.) then by Thilo. (Cod. Apoc. N.T. vol I. p. 7-[illegible]ff.) Arab & Lat.

It is written in a low humble style of style - without ornament of diction. &c

It is poor & worthless, & evidently the work of a late age. The most ancient author who refers to it is Isidorus de Isolanis in 16th Cent. (Thilo. Proleg. p. XVI.)

9.

2. Gospel of the Nat. of Mary.

Printed in Jerome works – see the Ep. of Chromatius & Heliodorus, & Jeromes Reply. (Did Jer. really translate it out of the Heb.?) See the form it takes in Aurea Legenda. Leg. CXXVI.

To be carnally minded is death &c.

see how this φρόνημα τῆς σαρκὸς is fatal to Ideals. note that some men have some quality which casts such. Into an impure soul Truth will not enter. N.B. some men as several of the Bost. Ass. or Gr—y. S.D.B. some families — as the Gr—s & the L—s. & the B.—s.
— classes — as the Slaveholders, French Nob. or the class of sensual men — he can't see an Idea — nor a Tr— Pr. not in you — he. see the effect in the intellect of such. dead men.

quem vult perdere deus prius dementat.

Torrey's Funeral. 1846

Monday May 18. I went to Boston in the afternoon — tho' I was ill & the weather rainy — to attend the funeral of Rev Chas. T. Torrey who has just fallen a Martyr to the State of Maryland & its infamous "patriarchal Institution." However he set free over 200 before he fell — the first Martyr of Maryland. I honor the man — & place high in my list of Martyrs — — when I first came here I wrote him a letter — & have his reply now. I also sent $5.00 to help pay his counsel &c.

Well I went to Dr Channing's church: it was a fearful mockery — that. Parkman, Lathrop — Young — the great — ASS — Gleason — at the Lion's funeral — were in the Pulpit. Here to bury the martyr — were none of the famous men — the well fed ministers to the well-fed — The Funeral was advertised to be in Park Street ch., but it was not allowed — so it took place in the Tremont Temple. Colver made the prayer a most manly & able one it was too — a real old Puritan prayer — calm — deep — inspiring — full of charity & nobleness — but full of Religion too. Then came a hymn writ by Mr Coolidge — I honor him for it. See it in my Newspaper

Boott. — Lovejoy made the sermon — "when that thy heart with letters" &c — It was not equal to the occasion — But the occasion spoke for itself. & the vast multitudes needed not any words to stir their hearts. But I will come of it. We are so dead — so cold & worldly — that it takes a terrible blow to cut through the golden skin which covers the sins of our age. Where are the churches — who honor the Martyr! Did the ch of the Pharisees at Jerusalem honor the first Xn martyr? Just as that ch. at Boston honors this!

306. Hannay. Hist. of the Representation of England.
Lond 1831. 8vo. (see above p 272.)

This is a poor Book — or little Pamphlet — of no great value — for it is written in a violent, partisan spirit of hostility to the Lords — Kings & Clergy. But it shows the gradual advance of the People & collects some interesting facts.

About 1460. Sir John Fortescue says "the King is given for the Kingdom, not the Kingdom for the K." He wrote this late in life — as Ld Chancellor to the Prince of Wales — such is his de Laudibus Leg. Angl.

There seems to have been no talk about inalienable rights — of old time. The Barons clamouring for Magna Charta went only on "Rights & customs of old".

In 1429, many were disfranchised by requiring a freehold of 40 shillings value — as condition of voting = £30. This was an innovation. p. 32.

Then was a long contest between the Nation & the clergy — of which he gives some curious particulars. In 1296. Boniface VIII. issued a Bull forbidding all churchmen secular or regular to pay civil taxes in any Xn state without his permission. (Rymer's Foedera, I. 836, Hody Hist. Convocations 149-151)
— p. 76 sqq.

Books relating to the History

Blackstone, Hist. of Magna Charta.
M. Hale, — — Common Law.
Tayler — — — Gavel-Kind,
M. Hales – De Prerogativa Regis,
Petyt. Rights of the Commons,
Hody Hist. of Convocations.

Love &c

That is a pure & noble passion which develops beautiful sentiments & grand ideas – leading to a general elevation of Xtr & therefore of life. That is a base passion which leads to ignoble sentiments & mean ideas – to fear & cowardice, hypocrisy & lies! One is legitimate; the other criminal.

Round me the waters thundering roll,
Their sound is music to my soul;
Their form is beauty to the eye.
For clad in robes of every dye
They fall — descending from the sky —
The sky may change & Earth grow old,
These waters roll as ~~first~~ erst they rolled,
When they their earliest matins sung,
And from their shining bent their spray
The first celestial bow,
And in the new born glow
Of Earth's first morning hung.
A million years have passed away,
Yet rises still thy hoary spray,
And bends thy bow anew.
Thou soundeth forth thy organ note
~~In~~ Music more musical than Mozart wrote;
And ever mid these caverns grim,
Thou chauntest forth creation's hymn,
The stars thy music hear above —
And join with thee their song ~~[illegible]~~, of Love,

Oh for a voice to sing of thee;
And imitate thy melody.
At morning comes the Forest-bird,
And pours her hymn to thine,
And when the slanting sun beams shine
Again her voice is heard.
world
The Earth is full of lovely things -
Fair beauty in bells, & Lotus cups -
The moon her silver cone -
Dew-drops & flakes of snow.
A leaf - a star - a bending grass,
The rocky hill - the mountain mass.
Are beautiful to see.
But yet, Niagara, to thee,
They are as nought.
As but a single thought.
To wondering world of [illegible].

Ye tumbling waves—how beautiful you are!
I love your bosoms broad sheen—the green
of mountain lakes, caught from the snow & sky.
I love your foaming crests—as o'er your path
your speed—murmuring your awful note.
~~And when~~ Oh you are ever beautiful—bearing you
To the sweet influence of the Evening sky,
& with your silent face communing with
the Stars. I love to dream of your bright wave
To, look on ~~[illegible]~~ waters emerald like
and beautiful. and now ye waves
when tired of being still—& weary too
of communing with the Stars—you rush amain
and clear all bars asunder—leaping down a cliff
I love you more—what foaming snow is this.
what snowy foam? whence comes thy emerald hue
& whence thy speed—thy shattering power—& whence
thyself—oh ~~[illegible]~~ beautiful Nature—!
From whence these wells—these caves deep
which man can ne'er sound. Oh whence the sky
Sky—& whence the all of things—& whence myself!

Thou answerst for all — for Earth & Sky,
For wind & Rock — & caverns deep.
Thou answerst for me — from God we came.
He poured the waters out — a moving flood.
He piled the rocks — so rising wild — & He
Arched over all the boundless Sky.
Aye — He that has built Niagara, & poured
and lovely Ocean — cataracts o'er its edge
He will uphold me — by his steadfast laws
& in the torrent of his Love waft me up
at least from my mortal strength — change
and fears as an atom round stirs the wave
casts back. Nay Father I will never leave
my [illegible] off here — & tho at times
I feel angry from thee — & [illegible] [illegible],
Yet in my prayer — will I again ascend
Toward thee — & thou wilt chill my moving hand
with [illegible] [illegible] — thy hope of love & Peace.
Oh this [illegible] [illegible] Niagara — for ages
Send forth thy [illegible] — peaceful in his [illegible].
So strong & peaceful as this lovely stream,
which all peaceful of itself turns on,
Its winding way — turning and winding at
By our [illegible] will — & hasting to the Sea.

Journey:–

July 6th. P.M. V – X ½ in cars for Norwich – steamer to N.Y.
7 – AM. VII. N.Y. till VII. AM. of July 8th
8 – VII steamer for West-Point. there at X ½. AM
9 – – X ½ – – Albany – – V ½ P.M.
10 – VII cars for Utica. – IV ½ —.
11 – – coach for Trenton – – at X. & there IV. P.M.
12 – Utica till II. P.M. then cars for Buffalo &c.
" P.M. VI. Syracuse. cars all Night.
13 AM. VI – VII. Buffalo – then cars to Niagara. there X ½
14. 15. 16. Niagara –
16. II ½ P.M. cars for Lewiston. IV. P.M. steamboat.
17 – Steamboat. P.M. IX. stops at Ogdensburg.
18. Ogdensburg. XI. Church. P.M. III ½. steamer for Mont.
19 – Steamer – Stage coach, &c. Montreal at X – XI
20. Montreal – Mountain &c. Frothingham
21. Steamer for La Prairie at XII ½ P.M. cars
for St Johns – Steamer for Burlington. there at
IX. P.M.
22. Burlington all day
23 AM. II. ¾. Stage for Montpelier, VII P.M. at
Haverhill N.H..
24. AM. VII. Stage to Littleton – there at XII – ½.
at Fabyan's – White Mts. at VI ½. P.M.

25. P.M. II½. stage for Crawfords Notch house. there at III½ or IV.

26. Crawfords—

27. VII. A.M. to VI. P.M. visit to Mt. Washington.

28. — — stage to Centre Harbor.

29 —½— — Concord. cars to Boston. coach home safe home at IX.½.

July 22d after long search I found my sister's grave. It was Hannah's grave. I have no remembrance of her that is distinct. But the last time we met before she was flying to Burlington, to meet her husband — a Bankrupt & a runaway, she stopped at my father's — my older Brother was conducting her. She came to my bedside. Kissed me — then asleep — Now I meet her ashes at her tomb. after a separating near over 30 years. So the household is scattered & no two even together—! I gathered a few leaves of Achillea as a memento of my sister's grave—. I remember well what sadness came upon our family when we heard of H's death! First came a letter that her children was dead: then another that H was no more!

Departed this Life. Oct. 1st 1775. Mrs Hannah wife of Samuel Greene. aged 24 years. 3 mo
& 16 days.

When you visit this stone, you will also the sh
Here lies the dust, but virtue never dies.

Departed this life Oct. 7th 1775. Samuel Parker Greene, son of Samuel & Hannah Greene aged 21 days.

The tender bud, the cherry flower,
cut down & withered in an hour.

Samuel Greene died Dec. 5. 1778.
To mark the spot where the remains of her husband & her son Harrison are deposited Mrs Mary Greene has erected this monumental stone.

Nature considered as a Rev. of God
a Sermon &c.

Journ 96. &c. 495 &c.

Little ones not to perish.
Sermon of losing the weak – &c. No. 435.

296 cases before the Pol. Ct. in Boston in 1 month Jus. 250 almost of them caused directly or indirectly by intemperance!. 2000 boys & girls 4–16 – who attend no School – & have no regular (reputable) employment. [How many grog-shops? Ill-fame &c. When a man put in jail what becomes of his family &c. (How they do in Prussia) Matters abroad –? Houses for the poor – Rents 13 – 30 per ct. Buy at disadvantage &c – paid in orders &c. Water &c what can become of their children –? what does.

Leverett jail never so full as now – (Says the Sheriff in the Transcript.) House of Cor. an unusual No. Cause = Rum.

Departed this Life. Oct. 1st 1775: Mrs Hannah wife of Samuel Greene. aged 24 years, 3 mo
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Marriage

All marriages that I have ever known — or almost all are fragmentary. If I read aright — a perfect & entire marriage can only take place between equals — or at least equivalents. Now it frequently happens that the parties are vastly un-equal, one by no means the equivalent of the other. Hence they are married but partially & touch only in one point or so. I know a man whose wife has no *passion* — sentiment enough; but the passional part of marriage is hateful to her. In this point then the man is not married. I know many where in soul there is no equivalent — & in *soul* the man is not married. So with Intellect — Affection — Benevolence &c — A man not mated — or a woman not mated — seeks wearily the other half — & wanders off a discontented unit. Most men are married only in their *philoprogenitiveness* — or their *acquisitiveness* — perhaps in their Amativeness. Marriage is mainly a discipline to most men — to few is it mainly an enjoyment —. A man's courtship often begins after his marriage & he tries to piece out a wife — a little here & a little there. With women the case is worse still. To a sluggish nature this is a slight thing. He wants to sleep & sleeps. But to a great active soul — it must be a terrible curse!

Marriage.

A man marries a wife far superior to himself. He cannot carry her — She wants sympathy in the unsubdued part — & she must have it — suppose she does not have it — that part of her nature perishes — & corrupts the rest. If she does have it — then in that point her legal husband is not the true one. So it goes the world is polygamous per necessity!

Intemperance.

Common Drunkards at Police court in Boston sent to H. C.

1843–4. Jan 1st to Jan 8th.	Males	255.	
— — — —	Females	198 =	453.
1845. Dec. 31st '44. Jan 1st '45	Males	386.	
— — — —	Females	209. =	595.
1846. 7 months to Aug 1st.	Males.	201.	
— ——— .	Females	123.	324.

Besides these complained of – but not sent to jail.

1846 – 7 mos. – –	Males	372.	
	Females	24	396.

These paid ~~a fine~~ costs – &c. $4.50 each. = $1782.

The C. D. in 1846 went to H. C. for (201 + 37 = 238) 690 months. = 57½ years.

Monday July 6th – the proceeds of the "glorious fourth" were found at the Police court – viz. 22 cases of Drunkenness
6 common Drunkards.
28.

1846 Jan 1 to Aug. 15.	Com. Dr.	172	
	Drunkenness.	273 =	445
— Aug. 1 – 24th	Male C. D.	25	
	Female	4 –	29
— ———	Drunkenness Male 64. Female 6 =		70.

1845. 4.643 Persons committed to the various watchhouses – Burton.

Commitments to H.C. for drunkenness

1841. = 605.
— 2 541.
3 456.

1844. = 453.
— 5. 595.
— 6. 446. 7 mos & 24 days.

Sermon of the Relation between Xty & modern Thought. (No 436)

Show & what Xty is.

1 not. the theological Systems &c = theology of the Xn
2. — — alleged miraculous facts = Mythology of the Xn
3. but — method of J. of Naz. Xty as the devel. of ~~G. & P.~~ Rel. in the self-consc. of man = pure G. & P.

What the Relation once was between Thought & that Xty.
Hostility to Rel – in Eng – after Chas II. 17th Cent.
—— —— – France – 18 ——.

Actual Relation of Thought & Xty now. Show I the opposing Inf.
1. Legitimates the Intuitions of Xty &c. = Legitimation of Intuition
2. criticizes S.S. Theol &c. Develops them still further &c. = Sent. becomes an Idea.
3. Applies them to Life &c. = Idea — — a Fact.

not creeds but deeds. The question is not. is the Ld Chancellor orthodox, &c. Does Sir Robt Peel belie in IIIty but – Free trade, &c.

Probable Result for the Future
1. Individual = Man one with God.
2. Social = Strong helping the weak. } Xty a Fact.
3. National: unity of Nations = King. of Hn. }

. 22.) Work for next week.

1. write sermon No. 436 (Didn't—Preached old sermon. yesterday)
2. visit Parishrs at S. Boston & Charlestown
3. — Gloucester (Wednesday)
4. — Squantum. (Tuesday)
5. — Saml J. May Friday a G.B. Es.

Journal: visitation of the churches.

Aug. 23. Sunday. Preached as usual. Heard G.W. Briggs. of Putnam's. P.M. quite good. Immortality.

It is now 16 years since I entered college—. Rea I have indeed been blessed—. How I felt when I returned & told my Father—then in bed that I was a member of Harvard college! Poor old noble Father! He needs not now to look down on me. In other 16 years what shall I be—? where? It is scarce likely that I shall be on earth—& if here—what? where?

My Father who hast been with me in days of darkness & dismay keep me now in the way of duty. Give me light in my darkness; strength for my weakness; reformation from my sin. Help me to grow in manliness—in likeness to Thee. Make me useful—noble. Pious within & full of piety without. Give me Truth—to make me free, & may my light beam in my Life. May the years teach me—& help me attain the measure of a perfect man!

Birth-day

th Aug. I am now 36 years old. a good deal more than half of my earthly life is doubtless gone by. There is not much that *I* can commend in my life — tho' I have been industrious & active. I am somewhat disappointed in myself, not in my *reputation* — what men think of me, but in my *Xter* — what I really am. Yet I would be more & better. How can I become so? *To will* is to be — *I will*. Help me to be Thou dear One & Holy!

I feel less sad now than hitherto. [redacted] How marvellously clear is the past — how marvellous unknown is the future. Yet my future is wrapped up in *me*. How little I know myself not to know it! I only wish to be *useful* — So here I pledge myself anew to the work of helping man! God help me.

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* * *

Visitation of the Churches.

Aug 16. Sunday. Heard an exceeding poor sermon at Rogers Church—Winter Street/ on the ἄθεοι: mentioned by Paul. There was in the S., a recognition almost of one fact—viz that no nation is wholly without God. He stated some exceptions to this on the authority of a Missionary. The S. & Prayer was exceeding poor.

— 23. Heard a sermon from G. W. Briggs on Immortality. It was a fine thing—but unfinished & fragmentary. He thought the welfare of man must be the result of [illegible]—not selfishness, yet that at last some souls would cease to tremble at [illegible] recollection, when we had thoroughly outgrown the state in which we committed them. It was unequal—not philosophic or consistent—but had passages of remarkable depth & beauty. The Delivery was one of the finest I ever heard.

— 30. Heard a sermon from Matt Hale Smith, (it was so said)/ at Park Street, on the Deity of X. He said "The Deity of X. is the foundation of our divine Rel." He undertook to show I. the Richness of X = Godhead; II. His Poverty. & III. why he became poor. The Sermon was wholly Theological. There was nothing in it, or the Prayer that indicated that man had a moral or Rel. Nature. The Prayer one of the worst I ever heard—It was dreadful.

Lectures: for 1846-7.

1. Sept. 16. * Waltham. Rev Thos. Hill, near Massasoit H. (West.)
2 Oct 13. * Portsmouth N.H. Jos. M. Edmonds.
3. Dec ~~23~~.30 * Woburn, Mass. Samuel Hill.
4. Nov. 4. * South Boston Dr Howe.
5. Feb 1st Tuesday * Mechanics Apprentices.
6. Jan or Feb. Manchester Lyceum. Thos. R Crosby. } Yes & could
7. —— . —— Anti Slav. D. L. Bingham } not go
8. —— 19 Jan. * Beverly Lyceum Ebenr Davis
9. ~~Novemr~~ Dec. 24. * Springfield — Allen Bangs jr
10. Gloucester — Rev. A. D. Mayo } Yes & could
11. 5 Nov * N Bedford Andrew Robeson. } not go
12. ~~[illegible]~~ or 11 Jany. * —— ——
13. 3 ~~Dec~~ * Lynn. C F Coffin
14. ~~2~~ Dec. (?) 22 * Northampton same time as Springfield W. O. Gorham
15. 27 Jany * Lowell A. ~~D~~ Farr.
16. 31 Dec. * Watertown W. A. White
17. 23 — * * Cabotville D R Pearson
18. Jany 12. * Dedham
19. Grafton.
20. Feb. 17 * Natick. J. B. Mann.
21. Jany. 25. * Adelphic Union.
22. Feb 8 * Lexington.
23. Feb 22 * Taunton A. A. Leach.
25 March 15 * S. O. Dunbar
24 ~~Plym~~ 11 * Plymo' Temp. A. L. Russell

330 **Of the Many & the Man. a Sermon.**

"Shall a Nation be born at once"? Is. LXVI. 8.

Democracy is the government of all, for all & by all, of course it is an Ideal. (consider the Rights &c. the notion that Prescription is the greater &c. [Mass. like Issachar — that strong ass couches down between 2 burthens the Whig Party & the Dem., How much we prefer Many to Man — Tariff the word of the Whigs. Man [illegible] go to the Devil of the $ curse. See how the Rich talk for their cotton — not a word for the Leather this $ 2000,000, Note that here all the notions of rank, caste &c &c. are getting obliterated. The Man is the Man for a' that &c. advantage of numerous States in wh. to try legal experiments. If it works well in N.Y. all the rest try it. Great danger = 1 from corruption of Demagogues. 2d Ignorance of the People. 3. Lack of Moral & Rel. in People. (many men no sympathy with Am. Instit. except for helping them into Power &c. One day the People will serve such men — you hire a carpenter because he can do your work & will do it — you pay him for doing it — not for abusing another carpenter — not for telling you that you are the best man in the street &c. Not so with Polit. &c &c..

Origin of this Nation. our "deep foundations have been laid not proper". (see Hastings for Oct. 31. p. 332 "Never, since Time began" &c for the hopefulness of the age!) must not despair — nation not born in a day — Age must end &c. Never such a time for honest men — Nation yet ductile — ay tight tells what we want is leaders of People — what in People. Leaders like the People &c. One of the most important applications of Xty is in Political. Thus mismanagement in Holland &c. See p. 64–65.

Visitation of the churches

Sept 6. Heard Dean at Barretts. "I could not myself to have apprehended" &c not a *great* sermon — not a *deep* one, but *good*, *human*, *moral*. I estimate it as the 2d best of all I have heard since the visits to Peabody's.

Of the Many & the Man. a Sermon.

"Shall a Nation be born at once"? Is. LXVI.8.

Democracy is the government of all, for all & by all. of course it is an Ideal. (consider the Right &c. the notion that Prescription is the greater &c. [Mass like Issachar—that strong ass—couches down between 2 burdens the Whig Party & the Dems. How much we prefer Money to Man—Tariff the Word of the Whigs. Man only go to the Devil of the $ comes. See how the Rich talk for their cotton—not a word for the Leather tho' $ 2,000,000 of Note that how all the notions of rank, caste &c &c. are getting obliterated. The Man is the Man for a' that &c. advantage of numerous states in which to try legal experiments. If it works well in N.Y. all the rest try it. Great danger = 1 for corruption of Demagogues. 2d Ignorance of the People. 3. Lack of Moral & Rel. in People. (many men no sympathy with Am. Instit. except for helping them into Power &c. One day the People will shun such men—you hire a carpenter because he can do your work & will do it—you pay him for doing it—not for abusing another carpenter—not for telling you that you are the best man in the street &c. Not so with Polit. &c &c..

Origin of this Nation. our "deep foundations have been laid under prayer". (see Harbinger for Oct. 31. p. 331 "Never, since Time began" &c for the hopefulness of the age.!) must not despair—nation not born in a day—Ages must aid &c.

Never such a time for honest men—Nation yet ductile—any stuff tells. what we want is leaders of People—what in People. Leaders better than People &c. One of the most important applications of Xty is in Political. Show mismanagement in Indians &c. See p 64–65.

visita~~ti~~tion of the churches

Sept. 6. Heard Dean at Barretts. "I count not myself to have apprehended" &c not a *great* sermon — not a *deep* one, but *good*, *human*, *moral*. I estimate it as the 2d best of all I have heard since the first at Peabody's.

Of the Many & the Man, a Sermon.

"Shall a Nation be born at once"? Is. LXVI. 8.

Democracy is the government of all, for all & by all. Of course it is an Ideal. (consider the Right &c. the notion that Prescription is the greater &c. [Mass. like Issachar — that strong ass — crouches down between 2 burthens the Whig Party & the Dems. How much we prefer Many to Man — Tariff the Word of the Whigs. Man very sold to the Devil of the $ corner. See how the Rich talk for their cotton — not a word for the Leather tho' $ 2,000,000 Note that here all the notions of rank, caste &c &c. are getting obliterated. The Man is the Man for a' that &c. Advantage of numerous states in wh to try legal experiments. If it works well in N.Y. all the rest try it. Great danger = 1 the corruption of Demagogs. 2d Ignorance of the People. 3. Lack of Moral & Rel. in People. (many men no sympathy with Am. Instit. except for helping them into Power &c. One day the People will spurn such men — you hire a carpenter because he can do your work & will do it. You pay him for doing it — not for abusing another carpenter — not for telling you that you are the best man in the street &c. Not so with Polit. &c &c.

Origin of this Nation. Our "deep foundations have been laid with prayer". (see Harbinger for Oct. 31. p. 331 "Never, since Time began" &c for an hopefulness of the age!) must not despair — nation not born in a day — Ages must and &c.
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332.

The virtues of a baby are easily learned while fondling in the nurse's arms — but the virtues of a man require the stern cradling of affliction. It is in severe schools that great lessons are learned & stout xtrs formed.

I think no sin can make an indelible mark on the primitive monad — so to say — which I call the soul. I take it the atoms of matter — never change — tho' they take the forms of ~~fluid~~ — gas — fluid & solid — [illegible] as in the form of a crystal or vegetable or animal. So I think sin makes little mark on the soul — For 1. much of it is to be referred to [illegible] [illegible] or to the physical man, & 2 much to the man's organization. I think $\frac{99}{100}$ of sin are thus explicable, the result of the man's limitations. A. the result of his circumstances. B. of his organization. Now I am sure that sin, the result of A. or B. can make no permanent mark on the soul. We'd not condemn a man because his Father had been [illegible] — nor because the man was born with a bad head — nor even with a lame leg. Now I think many struggle with both A. & B. & apparently make no progress who will yet rise in the next life — far above most of us — they may make a great inward progress — but from defective organization — or circumstances, it shall not appear!

Sermon of Independence.

ours a day when little virtues more popular &c. age of compli=-ance. the demand is "conformity." ch. State &c

Lead that terrible story out of Afric.) "at my first answer no man stood &c,"

or "The Fear of man bringeth a snare"

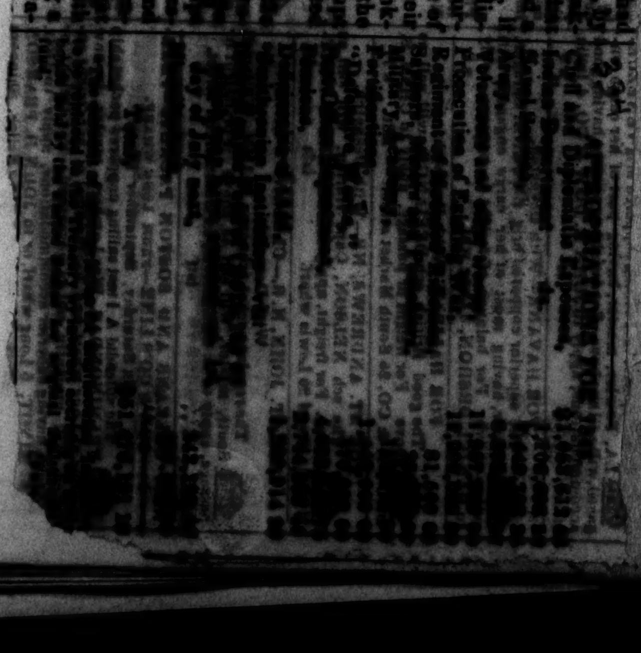
334. War &c. (337)

Appropriations of U.S. for 1846-7.

Naval Service	7.449.703.35.
Army	6.873.082.07.
Volunteers & other troops	11.957.559.00.
Existing war —	10 000.000.00.
Reg. of Mounted Riflemen	.81.500.00
Sappers, Miners & Pontoniers.	25 000.00.
Military Acady.	123.976.00
Fortification	1.440 000.00
"Defensive works"	170.000.00
Pensions.	2.744 535.40
	$40.865.155.82

Civil & Diplom.	1.053.612.65.
Indian Dep.	1.106.698.50.
P.O.	4.078.540.75.
Miscellaneous	429.138.97
	$6667.990.77.

These are all the other actual expenses estimated for this year!



(p.176. 212.) Slavy (392, 392.

consider that the S has a monopoly of the article — for none can be imported. Cons. Slave trading fr Va &c. How can the Gov. punish a man for Slave taking in Af. &c.?

If we should see a wolf who had seized 10 other wolves & made them bear him on their backs &c. consider that most female slaves are ravished before the age of Puberty — (Arrington says so.)

Scheme of Letter on Slavy

Introduction.

1. Statistics
2. Fact of Slavy
3. Its effect on Industry
4. ~~Commerce~~ Commerce
5. ———— Law.
6. ———— Morals & Rel.
7. ———— Politics.
8. Slavy considered as a wrong &
9. appeal to the People —

336

Sermons. (366)

Oct. 17. *Woman.
24. *Merchant.
Nov 31 *Reformation
Nov. 8 *State & Democracy.
14 * Salvation by X. (Mem. Blanco White Sermons.)
21 * Moral and. Education.
28. Self-Help. "Bear your own Burthens"
29 Help-others. "Bear ye one anothers Burthens".
~~30~~. 4 Crime &c. &c. see p. 270.

Review p 346.
1. Seeming & Being
2 X. what he was, is & will be &c Xmas S.
3. Crime & the Harms. (Windows of gay Houses &)
5 Treatment of Offenders. "Doth he not leave 99"

1. Beauty of Action
2 Hiram Butcher
3. Treatment of Offenders.
4 Self help & mutual Help.

Self-Reliance & Benevolence
1 Man an Person-unit.
2 — a Fraction of Hty.
Duties both as an integers & a Fraction. Differential calculus &c

God in History
Reverence —
Perfection —
Reforms —
of Cities &c

and Story of [illegible] &c.! } Judges XVII. XVIII

(334) War. (p 350) 337.

After Peace restored write a Sermon of this Mex. War. Show
1. its moral causes (1) lust of Territory (2) Slavery. 3. desire of
power &c. consider the many men who fight it — yet thought the
was wrong —
2. The way in which it was brot about — the Balt. convent.
the Dem. Party, the Whigs &c. at Washington. the Faneuil
Hall speeches. Toasts &c. &c.

3. The actual gain, &c

4. The actual cost. 1. money &c direct & indirect.
2. Men — No of Slain — wounded. died — misery of
wounded &c. orphans, widows &c, the return
soldiers & their vices &c. So the vote was = to this.
to shoot at once , to torture .
to make orphans, widows. Drunkards .

[illegible] deaths in Ireland for Mexico & "Illuminations"!

murder &c after capt. of Matamoras. of Monterey (5 this of the volunteers)
capture of Tabasco, needless, cowardly & wanton. Taking on
Battle of Cerro Gordo also on Sunday
Sunday &c. consider the feelings of a Christian commander to B[illegible] after the
bombardment of the city &c. Suppose the 40,000 set to raise corn &c.
Military glory. Milton, Paradise Regain'd III. 71–92. p. 108.
citizens not allowed to retire for Vera Cruz before bombarding.
Describe an army — the self-denial of the soldiers. sacrifices &c.
Skill of the Engineers — courage, discipline — the chief (Charlemagne
Ghengis Khan &c) putting his spirit into all — The music, arms
&c. Then what if all directed to some creative work — how noble!
But paint the work they contemplate. Look at Monterey. Tabasco. Vera Cruz all in the [illegible]. The true Cross!
symbol of the two armies!

S. of Merchants &c. (p 347)

I class who create = Producers – (Farmers &c)

II — — transform = Manufacturers. (Spinners &c)

III — — distribute, = Merchants. (Sellers &c)
IV — — use = Consumers

How soldiers ennobled war & formed an soldier – Aristocracy –

so now merchants & Money Aristocracy,

Merchants mediators between 1. different classes in State. as

between I & II. II. & IV. I. & IV. &c. &c. 2 – – – – countries &c

Temptations to fraud, avarice &c. to count Money Power, that

thr. Man a thing. use all means that brighten end – to abuse
without owning the Person =.
his Strength – buy cheap & sell dear. trade in Men's persons
Slavy owns Persons & gets worth of works gives them only food & clothes. So Trade bt
2. mens Labor. Effect of Trade in Boston – to blind mens eyes
Show how it has stuffed our eyes with cotton, &c.
to the Evil of Slavy, Banks, Intemp. Misery, Poor, as a general
vote in Senate last year on Anti Sl resolutions &c.
rule the mercantile class less conservative than I. III. ba

when not so. How it is now in N.E. &c. Paint the bad Merch

cheats. lies. beats sailors – victuals his ships. Invoice, [illegible].

Sale – &c uses of money afterwards – How he lets houses – &c.

Paint the effect of his conduct – worn up young men – bad on the

community. Paint the good Merchant.] [These Mchts are the Aristo

like the Nobles of Europe. (Show the different origin & the good & ill of both.) so the

conservatism. Money before Man. note the Mercantile Politics (of both class

the Mcht. manufact. who trades labor – & the Mercht = importer who trades in
don't care what sort of a govt if we only get our divi
the Product of Labor), = Tariff – Eg on $$. not on Man. so note the Laws of such a

soc. If a man steal a candlestick out of Ch. = a year & day in States Prison – If he bites

off a mans Ear = 6 Mo in Jail!

Sentences.

Men begin & say: the Right! It seems hard to forget themselves. So they say: the Right & I!. Then that seems their time better. So they take another step & say: I & the Right! That does a good deal better & they end by saying: I without the Right, or against it! Then they go the Devil & — no body cares how soon. God honors him that says the Right.

You can only marry your equals. Much may be tied to you — but it droops & hangs down awhile. Then it must have some one else to hold it up — or it will die. I have seen a foolish man silly because he was to be wed with a fine woman. Poor fellow — so he was — but he married only a Fool. all the rest of his wife hangs down — & will die!

We understand a little of the evils of War — only a little. The evils of wicked legislation in times of Peace — we know less of. The English corn Laws in 30 years retarded the progress of mankind in this country more than all the wars of Napoleon. In America the legal continuance of the Slave Trade for 20 years from 1789 to 1808. cost more lives than all our wars for a 100 years. The wicked compromise made by the constitution in 1789 has more retarded the nation than all other causes put together. It has cost more lives than all the wars of Napoleon. Yet what care did men take of it!

Sentences

The Expediency Rule seems weak. In the last session of Congress I think no argument was brought forward on the score of Rt. except once — that was to claim the whole of Oregon on the strength of a verse in Genesis! Men think it not statesmanlike to refer to the everlasting principles of Truth & natural Right!

"An undevout Astronomer is mad." But an undevout Politician — a man careless of Right — careful only of the Expedient is not only mad but dishonestly untrustworthy and all Worcester & Bedlam would cure him. Nothing will make Briggs repent of his Folly — nor Winthrop of his madness — nor their supporters of their Sin.

Charles & William keep the Laws of the Land — for they know that the Court House & the Jail await them if they do w

S so neither will steal nor burn a house. But the Nation of Charles & William will steal countries — burn cities & slay armies — because they do not know of a Court-House for their Trial & Justice to punish them.

A Remedy often arises from the excess of an evil — for things appear to be eternally mismanaged.

Instances

Politics is national morals. Politicians should be the Prophets of the Land — men with moral Genius. not ecclesiastical men — but divine men. Men that have a Genius for Truth. Justice Goodness — natural Sts. born Xns. But as it is Politics becomes only Housekeeping — the Politicians whose aim is not to keep the household — & keep them tidy — but ~~to~~ themselves to eat the puddings & hold the purse. That is not all they are so thriftless that they get the parish into a quarrel & can't keep out of debt.

We think it very wicked — horrid crime — for a man to become a clergyman — merely for a living. We think it worse for him to consult with his bread & butter not with his obligation in that post. If he comply with the Sins of the people — & refuse to rebuke them — with all his might — we think him a wicked man. For blowing the Devils tune on the Lords trumpet. But for a Politician to do this is far worse.

Once Government was paternal. It might not be laughed at — nor talked of — It should & must be reverenced — Now it is only Stewardly — & must render an account of its Housekeeping. It may be talked of, laughed at or chastised. It will be if it dont keep us out of quarrels — out of debt; if it dont keep the nation with a whole Skin.

342. (335) ## Slavery. (392)

Books relating thereto.

May.	Anti Slavery Tracts coll. by S. J. May	4. vols.	8vo.
H.B.S.	Stroud. Sketch of the Laws rel. to Sly.	1.	"
	Jay Action of Fed. Gov. Utica. 1844.	1	12
Philips	Hildreth. Despotism in Am. 1840.*	1.	"
	Dissension &c. Pamph. 1845.	1.	8.
	2 other Pamphlets.		

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* a Book of great Power & originality. full of Ideas

Slavery

Books relating to it.

Gregoire De la Domesticité chez les Peuples anciens et modernes,

J. G. Heynig: Abriss e. Geschichte d. Sclaven. u. d. Negersclavenhandels von d. ält. Zeiten. 1806.

Ed. Böcking: De mancipii causis comm. Berl. 1826. 16 gr.

A. Hüne: Darstell. aller Veränderungen d. Negersclavenhandels von des. Ursprunge. 2 Thle. Gött. 1820. 4 rß.

J. J. Sell: Vers. e. Gesch. d. Negersclavenh. Halle 1791. 12 gr.

M. C. Sprengel: Vom Urspr. d. Negerhandels. Halle 1779. 4 gr.

V. N. Kindlinger: Gesch. d. deutsch. Hörigkeit. Berl. 1818. 3 rß.

M. Calonius: Ol De prisco in patria servorum jure. Stock. 1819 1 rß.

343

p. 77. Resurrection

m the Boston Courier —

March 30. 1847.

DANGER OF PREMATURE BURIALS. In New Ips-ch, N. H., a girl about eleven years of age, named arissa Fox, who had been for a time in declining alth, suddenly became worse, and died, to all ap-arance. The day following, at about the same hour which her decease took place, a faint color was en to tinge her cheek. This led to efforts to pro-ce re-animation. Day after day passed. Every ans was used that could be devised for the pur-se—cold baths, warm baths, friction, blood-letting, stering, &c. Food was administered in enemas, as re also medicines calculated to act powerfully up-the system. But not the least apparent effect was oduced. No manifestation of life appeared, except the daily return of that faint tinge of color upon e cheek; and this regularly appeared at a certain riod in every day. My father visited the child on *twenty-ninth day* after she went into this state. r appearance was in every respect that of a corpse. course there was no decomposition; but there was ery other demonstration of death. Several days er—my mother thinks four or five, which would tend the time to the thirty-third or thirty-fourth y—at the usual period of the return of slight color her cheek, the girl revived, and was restored to nsciousness and speech. The chain in which she d been so long bound was broken. But there was t sufficient vigor remaining in the system for per-anent recovery. Nature was exhausted. She did t appear to have been conscious of the lapse of time, of her late condition, but said she was very sick d should die—that she was willing to die, and then pired.

I have given names and sources of information in above narration, because the seeming incredibili-of the story demands it. I suppose the event oc-rred in 1801 or 1802, as my father, I have been d, removed from the town in 1803. Much earlier an that, my sister would not have been old enough recollect the circumstance.

The fact of the great length during which this girl apparently dead, should be a warning never to ld up a subject for burial, so long as *the least indi-tion* of life remains, and will stimulate friends to *persevering* use of means while such indications ist, however faint. The restoration of Rev. Wil-m Tennant to life and health, after he had been ap-rently dead three or four days, and his friends had en more than once convened for his funeral, is a ll known fact. Even his own brother was so con-nced that he was dead, that he became impatient at at he thought the folly of the physician in his per-acious attempts to restore animation.

The following account of a practice which to some tent obtains in Germany, may furnish useful hints this country:—

"In order to guard against premature interments, ere is attached to most of the cemeteries in Germa-, a hall, where the dead remain some time before ng committed to the ground. In this hall, the dy, neatly attired, is laid upon a couch—before the is placed a mirror which the slightest breath uld cloud, and between the fingers a string, which the slightest movement causes a bell in the de-rtment of the keeper to ring. This hall is visited ght and day, hourly, by vigilant inspectors, AND IT STATED THAT NOT A YEAR PASSES THAT THE BELL NOT RUNG BY ONE OF THE SUPPOSED CORPSES. Sim-r precautions should be adopted in every burial ace in America. Indisputable facts conclusively dicate their necessity."

315

See a case of alleged appearance in Eschenmayer.
Mysterien des innern Lebens (1830)
p 98 —. Glanvilles works.

See in Lucian. Somnium seu Gallus.
Opp. ed. Bipont. VI. p. 314.

See the 6 Resurrections of dead men
by St Francis de Paula, in the
Bollandist Lives of Saints. (Ap. 2d.)
also in Butler Lives of Sts.
vol IV. p. 14.

Daumer Phil. der Religion. (Nürnberg
1835) Heft I p. 60 —.

346.

S. y Reverence

Men have a Rev— for Tr. Rel. Lit. Scholarship. Man & God &c. so far ~~that~~ a Rev for Ch & State — many y ch — an Organization for Morals & Rel. — y State an Organization for Polit action to Organise y Rights y Man. Once men felt their Rev for the Clergy & the Lawyers = &c. — Then only thy Mercy y Property & Standing in Education & the love y Power — no Lit. for the People — &c. Now &c

(p338) S. of Merchants. 341

Political Influ of Mercht of the 2 classes preponderates all over the land. No body hears of protection for the Carpenter – Brick-layer &c. foreign labor under-bids ~~out~~ in their jeweller hands & manufactories on the rail-road digging &c. &c. But for the Mercht – Manufacturer! no Protect- of the Hand-worker against the Slave labor &c. but the owners of Negroes must be protected – & we are outwitted! No Protection for the Farmers &c but for the Shipowners & the Mercht – Importers. Now the Pol. Influence of this class prevails over all others – just at this moment – because the Aristoc. of Money is the Aristoc today! Shew that this is the Secret – Pol Power follows Gold &c. Once the Merchts had no Power – then how they arose in M.A. Lindsy's Company &c. Mercht Adventurers &c. what was thought of Trade in Convention 1787! How it will be for the Future – Aristocracy of Labor – Production and distribution one day.

Effect of mercantile xter of Chs. Clergy &c. (Boston N.Y.)
In Eng. on Est Ch – favor on Aristoc &c.
Ref to Sl'y. Mchts have retained their clergy – in favor of possessions. bought their silence, as R R corporations by a lawyer to be still. What John H Pearson says of the Mchts of Boston. Fact that they have borne no testimony against it may be explaind in 2 ways – 1 It is too true to be denied, 2 too false to be cared for. Mchts hold same place here as Nobles. Any others in Europe &c. Science not respected &c. nor letters – but Gold &c. Law concerned
a clergyman – & a Senator!
mainly with $ &c. So Law in Service of Trade. Mchts can retain a Lawyer –

346.

S. of Reformer

Men have a Rev. for Fr. Relig. Worship. Man & God &c so far ~~that~~ a Rev for Ch & State. Many of Ch. an organization for morals & Rel. of State an organization for Polit action to organize of Rights of Man. Once men felt the Rev for the Clergy & the Lawyers = &c. Then only the Many of Property & Standing &c Education & the love of Power — no Lit. for the People — &c. Now &c

(p338) S. of Merchants.

Political Infl. of Merch. of the 2 classes preponderates all over the land. No body hears of protection for the carpenter — Brick-layer &c. foreign labor under-~~out~~-bids ~~on~~ them jeweller hands & [illegible] ole the rail-road diggs &c. &c. But for the Mercht — Manufacturer! No Protect. of the Hand-worker against the slave labor &c. But the owners of Negroes must be protected — & we are [illegible]! No Protection over the Farmers &c but for the Shipowners & the Mercht — Importers. Now the Pol. Influence of this class prevails over all others — just at this moment — because the Aristoc. of Money is the Aristoc. today! Show that this is the Secret — Pol Power follows Gold &c. Once the Merchts had no Power — show how they arose in M.A. trading companys &c. Mercht Adventurers &c. what was thought of Trade in convention 1787! How it will be for the Future — Aristocracy of Labor — Production not distribution one day.

Effect of mercantile xter of Chs. clergy &c. (Boston &c.)/
In Eng. the est. ch. — preaches an Aristoc. &c.
Ref to 8th, Mcht have retained their clergy in favor of possessions, bought their silence, as R R corporations buy a lawyer to be still. What John H Pearson says of the Mchts of Boston. Fact that they have borne no testimony against it may be explained in 2 ways — 1 It is too true to be denied. 2 too false to be cared for. Mchts hold same place here as Nobil. Army &c &c in Europe &c. Science not respected &c. nor Letters — but Gold &c. Law assumed
a clergyman — & the Senator!
mainly with $ &c. So Law in service of Trade. Mchts can retain a Lawyer-

Pickering & Passow.

Read Aristotle. Ran. v. 1500 &c. not Pi. adequate, But neither has χάρμα. v. 1520. yet I think both should have it.

See in both the Article πίνος et seq. note that in Lid. & Scott. πινόω is omitted tho' it is in Passow. see the following words marked in both — for the difference. I read also a few lines in Aeschylus. Agamemn. with Peile.

axe ἄκη acus. acu. akies Axt כַּשִּׁיל.

call. κελ-ω̃. -λευω. Keil

Bear φερω. fero. pario. ge-bären. בָּרָה o פָּרָה.

350 (p 337) War (356)

Loss of Life &c in the Mexican War killed, wounded &c

affair at Palo Alto. May 8 & 9. of Am. 170. Mexicans 1.200

& Resaca della Palma }

—— Monterey Sept. — 493 ~~500~~ ? —— ?

col Baker says 2000 have died by sickness & the foe.

Buena vista ~~Agua Nueva~~ in Feb or March 700 K&wounded. 2,500.

Vera cruz & San d'Ulloa. 65 1,000

Estimated death per T. 47 - 1528.

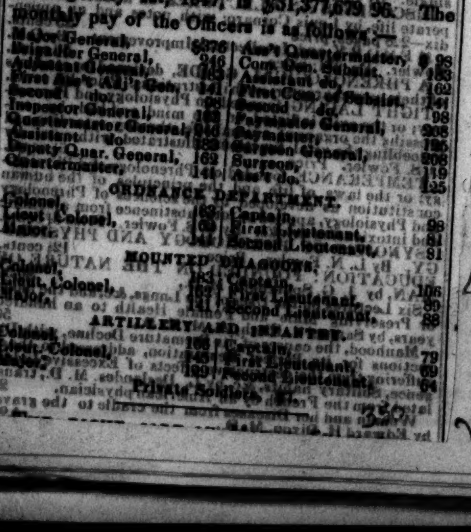
2000

3,528.

Cerro Gordo 500

Mention the Robbery & Rape at Metamoras & Monterey & the one Negro whom Scott hung for it! at Vera Cruz.

Note what Geo III said in 1775 to Ld Mayor of London — "It is with the utmost astonishment that I find any of my subjects capable of encouraging the rebellious disposition which unhappily exists in some of my colonies in N.A."



ARMY EXPENSES.—The sum total of the appropriations for the U. S. Army for the fiscal year beginning July 1st, 1847, is $31,377,679 96. The monthly pay of the Officers is as follows:—

Major General,	$376	Ass't Quartermaster,	$ 98
Brigadier General,	246	Com. Gen. Subsist.	183
Adjutant General,	183	Assistant do.	162
First Ass't Adj't Gen.	141	First Com. of Subsist.	141
Second do.	98	Second do.	98
Inspector General,	183	Paymaster General,	208
Quartermaster General,	246	Paymaster,	125
Assistant do.	183	Surgeon General,	208
Deputy Quar. General,	162	Surgeon,	119
Quartermaster,	141	Ass't do.	125

ORDNANCE DEPARTMENT.

Colonel,	183	Captain,	98
Lieut. Colonel,	162	First Lieutenant,	81
Major,	141	Second Lieutenant,	81

MOUNTED DRAGOONS.

Colonel,	183	Captain,	106
Lieut. Colonel,	162	First Lieutenant,	89
Major,	141	Second Lieutenant,	88

ARTILLERY AND INFANTRY.

Colonel,	166	Captain,	79
Lieut. Colonel,	145	First Lieutenant,	69
Major,	129	Second Lieutenant,	64

Private Soldiers, $7.

Speak gently of the men who made the war — but with pardon of the sufferers & for the living.

[Show the xtr of Rev. war of "Late War" &c. the peculiar xtr of this, comp. to Irish wars — when Eng. invaded Irel

[Show the men coming home. Mention the Pictures of war at Miss Peabody's. Suppose a man hanged for murder, one for arson same day! Maimed men. &c.

Thanksgiving S.

1846

Of the State of the Nation.

State I the material prosperity. (1.) abundance. (2) Health.
(3) freedom from internal convulsion &c. (4th) continual increase
of wealth by labor—putting work (1.) into Soil. (2) into Sea. (3)
into Substances set for S. &c &c. (5.) Rapid increase of Popn. 2
causes. 1 Immigration. 2. nat. of the People because free.
6 Prosperity increases men's solidity—never so many hubble
so well fed—&c. more Prosperity—outstretch peop. blew. (?)
more so fast_ cause. 1. absence of Wars & 2. absence of
monopolies &c &c. Aristocracy. &c.

II. Intellectual growth. Schools &c &c. Gov= Democ-
churches &c Xty—. This 2d at anything O. I. &c.
Events of last year—1. Reform Settle &c. &c.
Ideas of the Nation—Organization of Rts of Man.

III. Two other things 1. S & 2 War &c. Analyse these &
show the ~~effect~~ cause. & Effect.

mens the Friends of the Slave &c in our war!
note the good crops—corn. Legislators &c
mention the great Revolution in Eng. just effected corn Laws &c—Its effect
on E. on U.S.—450.000.000 Bushel corn 10 cts=$45.000.000.
S2 of a prelude to better things than these. mens. the slave in Boston who
ran off from Alexandria &c who now is begging $ to buy his Dt & wife in
a slave jail at Alexa—the Dt will bring $1000 in the N O Market.

S. of Educators.

see Keble in Praelections. p. 526.

what an interest we all take in the circumstantial hist. of youth of great men. (To have the childhood of Jesus written at space of ca Apoc & Ep. to Heb.?)

Surplus Revenue 1837.

Me.	(10)	1.274.451.$\frac{02}{100}$	N.J.	(8)	1.019.560.$\frac{81}{100}$
N.H.	(7)	892.115.71.	Del	(3)	382, 335.31
Mass.	(14)	1.784.331.43.	Md.	(10)	1.274, 451.02
R.I.	(4.)	519.780.41	Va	(23)	2.931. 237.34.
Vt.	(7.)	892.115.71.	N.C.	(15.)	1.911. 676.53.
Con.	(8.)	1.109.560.81.	S.C.	(11)	1.401 896.12.
N.Y.	(42.)	5.352.694.28.	Ga.	(11)	1.401. 896.12.
Pen.	(30)	3.823.353.06	Ala	(7)	892 115.71
Oh.	(21)	2.676 347.14	Miss.	(4)	509.780.41
Ind.	(9)	1.147.005.92.	La.	(5).	637. 225.51.
Ill.	(5)	637.225.51.	Ky.	(15)	1.911. 676.53.
ich.	3.	382.335.31.	Ten.	(15)	1.911. 676.53.
			Ark.	(3)	382.335.31.

Total of Electoral votes. 294.

—— – deposited. $37.468,859.$\frac{97}{100}$.

253. **Bone Pastor**

"Bone Pastor, Panis vere,
Jesu nostri miserere.
Tu nos pasce, nos tuere;
Tu nos bona fac videre,
In terra viventium.
Tu qui cuncta scis et vales,
Qui nos pascis hic mortales,
Tuos ibi commensales,
Cohaeredes et sodales
Fac sanctorum civium!"

Thomas Aquinas. i Sidnor. (p.347). vol 2.

Suspicion & Distrust.

Give a man an old dollar which some boy has worn round his neck & dribbled in the sand & played with a half score of years — he will take it — tho' it is dim dingy & light of weight. Give him a new dollar fresh from the mint — every leaf sharply defined in the olive branch — ten to one but he will ring it before he takes it. I remember our whaler was once forced to pass some brand bills in his straw-bed. They were counterfeit. The Pres't of the Bank said so. They were all new — But one man took one of them — rubbed it on his greasy head — then on the floor — then with thumb & finger — till it looked worn — & the Pres't said it was good!

Some dull drowsy men float on the top of Society like the leaves of the ~~water lilly~~ cow lilly & keep the water still where it is on pool — & like that are surrounded by little unsightly insects — & produce only a dirty & ill-savored flower.

I have seen Truth walking by in the highways of life & giving seed-corn & the Promise of sweet flowers — to all the little Boys & Girls who took off their caps & did her reverence. But some staid & stately persons — hard merchants — one in his Shop one in his Church — some in the markets. After she had gone by they bawled out after her — & called "Stop-thief." But she went on her way never once looking back. The girls & boys planted the seeds — getting corn & flowers. They who had themselves not 0. But that stealer is richer than Truth herself.

To some men the church is a washroom — once a week they scrub off the dust of the world & start clean for another scramble in the dirt. To others an Oracle & get new Truth when they come — or at least come seeking it. To some it is a confectionery — a Meat-Shop — & a stable. They go there to serve themselves of what they can find.

(350) war. (504) 251

at a N.E. celebration at N. Orleans on Dec. 22d 1846. Henry Clay was toasted & made a spch of which this is the substance: "Although leading a life of retirement I am not wholly unob=servant of the proceedings relating to the condition, welfare & prosperity of our country: when I see around me to night Gen. Brooke & other old friends, I feel half-inclined to ask for some little nook or corner in the army, to which I might serve to avenge the wrongs done to my country. (Applause) I have thought that I might yet be able to capture or slay a Mexican — (Applause.) I shall not be able to do so however, this year, but hope that success will still crown our gallant arms, & the war terminate in an honorable peace"! Mem. also Webster's Speech to the volunteers of Philadelphia. (a [illegible] [illegible] of stuff!!) see Wheaton Hist Law of Nat. p. 167. * & p. 269 — for the Partition of Poland. see too p. 306-8. Franklin's Treaty with Prussia &c. p 330-332.

Mem. that Henry Clay lost his son Henry C. Jr- Lieut Col. at the Battle of Buena vista, Gov Lincoln his son &c. When a man dies of the ships fever caught in comforting the Poor &c. &c.

see a Custine X or XI in a foot-note, that Fr. from ~~1801-18~~ 1802-13 pd 4.730.000.000 francs, & with '13-'15. 5.000.000.000. or $ 1.000.000.000.

357. see Book I. pp. Prophecy

Note the remarkable Prophecy of Casimir K. of Poland 1661 of the Partition of Poland. see it in Wheaton. Hist. Law of Nations p. 270. Cobbett's Prediction of the failure of the Potato.

Note the Prophecy of the drowning of Mr. Coesquen & its fulfilment in ~~Sermons~~ see le Duc de St Simon Mémoires &c vol I. Ch. II. p. 18. Note the remarkable Prophecies in Dalyell Darker Superstitions of Scotland, Ch. XI. dab. see Coke's Institutes, Tit. Prophecies. In 1450 the Duc de Bretagne Francis I. caused his Bro Gilles to be unjustly put to death. While the Duc was passing at the head of his army, a cordelier, who had been the confessor of Gilles, met the Duc ~~& said~~ on the part of Monseigneur Gilles – warned him (the Duc) to appear before the Bar of God in 40 days. The affair produced such an effect that on the very 40th day he died. Daru Hist de Bretagne. II. p. 294. Note in Prescott the Mexico Prediction of the return of Quetzalcoatl & the destruction of the Aztec Empire. vol I & II. See II p 47 & Ante. Pane I. p. 335. See the Prophecy of Gpalicsus in Cantu. Tom IX/1

New Journal.

This is the first word I write in this journal as a citizen of Boston. Judge Jackson gave me the welcome to B. the other day. a better I could not have – nor could one much more unlike me have taken me by the hand. It seemed characteristic of my whole life – this meeting of extremes. The outward & the inward being so unlike.

What is to be my fortune – life. fate – here in B.? I know not. This only that I am to do the days duty just as it comes. It is not quite 16 years since I came here under different auspices – & with quite other hopes. My prayer is only to be able to be most useful. My plan – to toil here in my lot for 10 years – then I may have said my word & perhaps my action leaving the field to younger men who shall have ideas in advance of me. They will come fast enough – I shall be getting old – at least shall not look for the originating vigor which I now feel. Yet how different it may all be! I may not be here a single year! not alive 10 years hence – what friends may die – what troubles come! Still my Trust is the same come what will!

. Oh Thou who rulest the changing lot of men in my new duties guide & bless me. Make me pu in Heart, that I may see Thee & humanity. Enable th wish to teach & bless mankind. Give me Power to d good. Help me remove the causes of suffering & of sin. Teach me new Truth — new Love — & m both shine in my life!

Life of my Heart—
Why wander I from Thee?
The wedded stars can never part—
Thro' all Eternity!
Had I a pang 'twas ever known to thee
Yea thou didst tell my sufferings each one
And all my sighs
& every groan—
Were in thy bosom—felt & known!
Now distance hides thy face—
But yet in every star I trace
Thy welcome looks.
In every book—
I meet thy cheering mind—
Ah me—thyself I cannot find!

The Moon looks thro' my windows, silvering on the Roo
~~The town~~ whilst the winds are still.
The noises of the hurrying street afar are dumb.
The city sleeps — the city's mighty will!
Oh for the murmuring of my whispering Pines —
which sing so softly at the Dyrdicline.
[redacted]!
There is no rest — for my so troubled soul.
My Angel is afar — oh who shall make me whol

Work

1. Comte, Hist. Phil Pos
2. Grote, Hist. of Greece
3. Gfrörer, &c.

Work for next week Feb 15 — 21.

1. Sermon of Reform &c
2. ——— – The dangerous classes &c
3. Read in Comte & Oratores attici.

363

Population &c

In Prussia out of 100 000 newly born Xns there were still born 3.569. & in less than a year 17.413 = 20.982

— — — — — — — Jews — —

still born 2.524. & in less than a year 12.935 = 15.459

The difference caused by the field work &c &c of the Xn women.

Brit Trans for 1844 (ii, p 131 note.)

The other day I met a young woman in the street — & our eyes met — & I felt a sensation of unaccountable delight which lasted all the morning. I cannot tell why it was but so it was. It was involuntary delight:

Last night I saw two boys — with faces so low, so criminal & so demoniacal — that it astonished me; so young & yet so wicked their language was lewd — their manners obscene & savage — They are the savages of our civilization. They could not bear me to [illegible] off after I had gently begged them to be still!

Prisons & Prisoners.

Mt Pleasant States Prison. Sept 30. 1846.

whole No remaining = 758. (Males.)

Committed for 1st time 640. | Females = 68
— — 2d — 88. | commd 1. 66.
— 3d — 29. | 2. 2.
4. or more — 1.

Cant read or write. 93. only 109 can read & write well!
— only 148.

Intemperate 386.

Say they are Guilty 522. | Punishd for violating prison rules.
— — — not — 236. | with lash. 267. = 2421 lashes
shower bath. 82.

Crimes agst Property 540.

Prisoners under 20. 145.

cost in 1846. $61.043.31 = $\frac{61.043.31}{758}$ = 80.66 4/10
or .. 22 cents & 1/10 per day. | @ .40. a day 300 work days in
Earnings. $60.189.12. | year. each $120. all $90.960.

(336) Sermons (386. 418.)

1. The Inevitableness of Justice.
2. God's Providence in History.
3. Reforms & Reformers. 367.
4. Cities & their Economy &c. 370
5. Perfection.

367. Reformers

I Reformers men of great sight. 1. class Reformers.

1 Men that reform for a universal Idea outwards & down to details. e.g. Soc. – free thought. Jes. Abs. Rel. may not count as an abstraction goes the univers- Id. of not to Art. Music. Politics &c. &c.

2. Men that take a Specific department of man's affairs &c. Descartes. Philos. Bacon, Kant. &c &c. Howard Prisons. Father Mathew. &c. Garrison. Slavy &c. Luther & identify themselves with the thing. Emerson calls "one Id" & reason of it – the man's emphasis not any. Speciality.

A. men that see one vice & reform that & so on to wider & wider circles &c.

B. men that see the general ill – but character begins with the one – (the "one idea'd" Reformer of this stamp &c. men say he is little – as the fly said of St Peter – when he saw only a nail &c

II. Men of intense feeling in one evil &c. 2d class Rank & file &c.

Reformers.

always danger that emancipated men find over much fault with the world &c. 1. The Pinching classes. 2 the thriving comfortable 3 the abounding classes. all of them more or less slaves of their circumstances—. 1 to their misery. 2 to their thrift. 3 to their abundance. ~~not less~~ So in all— Relative freedom in some is progress— but least in Criminals &. (e.g. location of the Mouth—symbol of Sensual appetite—not under the Brain—but before it = &c &c. Negro & white. Ape & Negro. Monkey & ape. &c &c.) The men of cultivation—the less excuse for being the slave of circumstances. Still a good deal of allowance to be made for the indolence of the Rich &c. The Sons of Soc. are victims also—. Yet if any one is to be blamed it is they!

Ref. who are men of great ability—demand too much of feeble men &c. Swift men & his exam!

369. Scheme of conversations
with the young men.

I. The Senses & their demands on the world:
of the Useful

II. The Intellect & its demands — — — ;
of the True.

III. The Moral Nature. Will & its demands — —
of the Just.

IV. The aesthetic faculty — — — — — —
of the Beautiful.

V. The Religious Sentiment — — —
of the Divine,

Sermon of Cities, their Dangers & duties. (379)

What led to cities? the Accident causes. the Permanent.

I for defence. Show what they effected in that way. Helped organize the central Power. Helped Science Art. —. Printing – artificially brought in Manners. So Morals &c. Two Poles unnaturally separated & Abounding C. contact.

II. The Centralization of Military force. Revolutions begin in cities. Thought circulates freer. Men go off to mature an Id – the Arts – &c. to the wilderness to be baptized but they publish in the city. That the Palladium. Freedom of Thought – the Press &c give publicity to wrong &c. The most commercial States are the most healthy – (N.B. the most faithful – have the least loss revenue!) the most free. (1 the Education for men – 2. the ability to tell of it. Nobody hears a contradiction of tyranny in Austria, but in London. France N.E. &c. Paris & not Savoy.

III. Cities the Forces of civilization.

1 of the evils. Oppression &c. Contrasts of life – Barbarism & Civilization – St Giles & St James. Slavery lasts longest there. Vanus Rich &c. Misery, vice &c. Indian life &.

2 of the Good. Educational influence of a city a Museum ~~in~~ itself. Schools. Lectures &c. Amusement. Moral Schemes &c. Machinery. (Mechanics of Boston &c. & Serfs of Russia.)

Why wilt thou send me flowers?
  A flower thou art to me
Making my summer hours
  Sweet with thy tender fragrance,
Dear one 'tis but a little [illegible], root
  I gave in winter time.
  Now in Spring's prime,
The earth is crowned with flowers that suit
  the summer's [illegible] time.

  Thy [illegible] [illegible] sweets to me
  Thy [illegible] & [illegible] of thee,
The holy messengers of Heaven,
  [illegible] are the flowers are given
  In our sad world to tell of all in earth
Joy to our hearts - whisper to our souls -
  Not all our eyes can learn the whole
  Thy errand to tell.

Paracelsus

This has some good things — tho' the whole seems hasty as the writer tells us it is.

— — — If some mortal born too soon
Were laid away in some great trance — the ages
Coming & going all the while — until
His true time's advent, & could then record
The words they spoke who kept watch by his bed,
Then I might tell more of the breath so light
Upon my eyelids & the fingers light
Among my hair. &c p. 22. see too p. 24-26.
see p 88 –

'Tis in the advance of individual minds
That the slow crowd should ground their expectation
Eventually to follow — as the sea
Waits ages in its bed, till some one wave
Of all the multitudinous mass extends
The empire of the whole, some feet perhaps,
Over the strip of sand which could confine
Its fellows so long time: thenceforth the rest,
Even to the meanest, hurry in at once
And so much is clear gained!" p. 114.

Paracelsus

"Pray, does Luther dream
His books convince by their own force
the crowds that own his doctrine? No indeed,
His plain denial of established points
Ages had sanctified & men supposed
Could be oppugned while Earth was under them
And Heaven above — which chance, or change or time
Affected not — did more than the array
of argument which followed." p 119.

The book presumes from stage a time to come.

(370) Cities

See how unnaturally crowded – 1. in Streets – 2 in Society. 3 in Rel.

Dangers.

Duties.

323.

Paracelsus

"Pray, does Luther dream
His books convince by their own force
The crowds that own his doctrine? No indeed,
His plain denial of established points
Ages had sanctified & men supposed
Could be oppugned whilst Earth was under him
And Heaven above — which chance, or change or time
Affected not — did more than the array
Of argument which followed." p 118.

The book presumes some steps in time to come.

(370) Cities

See how unnaturally secluded — 1. In Streets —
2 in Society. 3 in Rel.

Dancers.

Duties.

B/75. p 4.80-2. Emerson. (See in other Journals.)

1 American in Phenomena. e.g. Geography. Botany
Mythology, not imitation &c. qualities of Am. Lit. 2 types &c.
1 Imitation. 2 Rounds
2. Free. Human. original. compare with other German minds — most are being neutral. The Speculative &c Ideas. dep. original — from Edwards — limited &c. Channing — less variety of cult. less originality & less genius. Bancroft.

3 Self-made. not-demonic &c. Wholly free. yet see an duplicity &c Two sides of Person.

Style of thought. Substance
—— writing. form.
Sources in Lit. Plutarch's (morals.) Montaigne. Coleridge. Goethe. (The influences of times) Carlyle but how he differs fr. C.

No such mastery of Style in Engl Lit. comp. with best writers. who since Milton? Same command as Goethe. Voltaire & Aristophanes.
Faults of Style. obscure. quaint. coarse?. Sphinx &c
—— thought. Partial. incomplete. lack of totality.
—— Method of thinking. By glimpses. &c.

compare him with other Poets – Bryant. 376
Byron. Shelley. Coleridge. Wordsworth – Milton.
See Herbert. see Pref to Wordsworth. vol I. Supple-
ment to preface (on reception of Poets of spirit,) & quote
p. lxxv sqq.

Of Milton of E. T. Bard. Set mens heads
busy. Undervalues Lit. Cult. &c So the other
——— need discipline & habit of a
man of the strictest self-discipline. albeit coldness —
selfishness &c Isolation. some will go mad in self-
conceit &c. Tho Solon &c &c

2 sexes. Rel. not sham but real — J. & P.
Tract &c. (Theory.)

note how some miserable dawdlers have declaimed against
him on the ground that he was not humane. – as in the Examiner '47.
he interests in all the movements of Mind. —

Little Herbert in some things a little like Sir Thos Browne,
not so much genius as Burns – or Milton or Shaks – but
more than any other Eng. Poet? Cons. Dryden.

377. Ireland.

Such is the distress of Ireland that had I means I should endeavor to relieve the suffering. Yet so doing ever attends the deliverance. There are but two things which seem likely to lead to a removal of the Causes of evil there.

I. a Revolution — by which is blown all the wretched institutions that England in her strength has imposed on the weak Celts — or worked out.

This is not likely to take place for 1. England is strong & Ireland weak. England is in possession.
2. The Irish are centuries behind the Engl. nation in civilization — they belong to an inferior Tribe of the Caucasian Race — which is destined to pass away it seems to me — or rather be merged in the Teutonic.
II. a Famine — the result of this bad System — which shall prevent the Eng. landlord from getting his rents. Bull has got a large heart — but it lies low & so you get at it best by the breeches Pocket. [I think the History of Ireland will show that in the transition from Slavery to Feudalism — there was less regard paid to the Slave than should have been. So his condition became worse — when abandoned, he was cut off from the Soil. Then in the Engl. Conquest — I think much of the Nobility perished — the Engl took their

Ireland.

place — tho' no annihilation of the Proprietors condition followed — as in the Barbarian conquests of Italy & Gaul — Then too the owners lived abroad — took little interest in the fate of their tenants —. So the distance betw. Land lord & Tenant — is to-day far greater than formerly betw. Lord & Vassal — or M. & Slave.

I have not the Manhood to stand by & look on & see famine mow them down — yet it's better than battle. If we let them alone — they will by starvation achieve their revolution at less cost than the Travail of liberty! I have not courage to do that.

Unless we are wise — we shall one day — do the same thing here.

378*. / 234. Miracles.

I. J. needed no M. to convince him of any Truth.
therefore M. not abstractly needful.

II. No Mir. need to confirm a Truth of Science.
1 a Fact of Sc. by Sight &c. (spont. cons.)
2 – Truth – – – demonstration. (volunt. cons.)

what if Newton had worked a Mir. &c or if Quentraller had taught the Natural Phil. & working Mir. then men who did not understand Math – might say "the conclusion is true – for G. worked wonders." &c. men that knew Math – did not need it – it gives no ease to them.

Mem. all the miracles in Middleton &c. e.g. that of the Bactrian Camel who had a devil &c. told of Jerome.

Norfolk co Am. by ? 1827.

Prescott Conq. Peru I. 335. 424. II. 52. et al.

acct of miraculous descent of a Book in Rome. See Ewald in Zeitsch. d deutsch. Morgenland. Gesellsch I. p. 26 sqq. &c.

See acct of Mir. performed by the Relics of Carlos, in the authorities in Prescott. Ferd & Isabella vol I. p 253 note.

MIRACLE ACCOUNTED FOR. The religious journals of Canada have been warmly engaged in a controversy for some time past in reference to a miraculous cure in the Hotel Dieu Nunnery at Montreal. One of the nuns of that establishment was raised to perfect health from the lowest state of disease, by putting on a scapulary, used a century or two since, by Jaques Olier, the founder of the institution. She was given over by the physicians, and expected momentarily to breathe her last. But as soon as she placed the holy garment to her breast, she began to recover, and in three days was perfectly restored. The cure, of course, made a great noise; and to satisfy the incredulous, the Bishop instituted a high commission, composed of all the dignitaries of the church, and took down all the testimony upon the point. The state of the patient was fully described by the medical attendants, and all the circumstances of the case detailed at great length by the patient herself and her nurses. The commissioners were unanimous in the conclusion that the cure was miraculous. Still the people were incredulous, and the testimony was published, when it was discovered that the physicians, deeming the case hopeless, had left off giving her medicine a day or two before she began to improve. The laugh is now against the doctors. The people contend that the miracle is well accounted for. If the doctors [illegible] giving their "stuff," say they,

new-born infant, unless he were first paid two shillings! I believe that it would have been difficult to get two shillings for all that I heard

Miracles Facts &. 537. 377.

M. de la Varenne at the death of Henry IV. retired & lived quiet at his house. he took to birds – & once a Pie got on a tree & could not be got off. but cried out au maquereau & continued to do so. (Pimp! Pimp!!) now V. had made his fortune in that way. he thought this a Miracle – like that of Balaam's Ass. he fainted at the foot of the tree – or had to be carried home. he was struck with a fever & died en très peu de jours. St Simon Mém. Tom II. p. 73. see too the Story of the Maréchal from Salon en Provence, II. p. 317.

See Dalyell Darker Superstitions of Scotland &c. 1 vol 8. 1826. passim. Daru Hist. de Bretagne. 3 vol 8. Paris 1826. vol I. Liv I. p. 20 & ff. p. 86.

See the Miracles in case of Pascal & his sister (Marguerite Perier) in [illegible]. Tom VI. p. 469. Well as to the whole matter, Apollonius of Tyana, in Fleury Hist. Eccles. Liv I. § 49. Liv II. § 53. see those of Zoroaster in the Zend Avesta, & in Encyclop. nouvelle art Zoroastre.

North &c. The mother of Sir Thos More. the 2d night after her marriage "sawe in her sleepe as it were engraven in her marriage ring, the number & faces of all her children she was to have, whereof the face of one was so darke & obscure that she could not well discerne it, & in-deed afterwards she suffered of one of her children an untimely deliverie. But the face of one of the others she beheld shining most gloriously – whereby no doubt Sir Thomas's fame & sanctitie was foreshewed & signified." More's Life of More, Lond 1828. II. 13.

Scheme of
a Discourse of Theology.

Introduction

1 Design. 2 Method 3. Means.

Book I.
of Man

Book II.
of God.

Book III.
of the Relation betw. Man & God.

motto: "Negligentiae mihi videtur, si postquam confirmati sumus in fide, non stude
quod credimus intelligere". Anselm Cur Deus Homo

Theology

Note. There is but one Theology in Xndom – tho' various protests against it more or less partial. To take these protests (Cath. Pol. Mystic Rationalistic Historic &c) & develop the system of each of them – [illegible], but not a complete Christian whole can these be found &c. You must take it as the Xn Theology also. In the Identity scheme Xn Theology is in the worst form of Pantheism: viz. the denial (formal, or practical) of freedom in man. Hence Salv. of X, &c. &c. of the ch. See Theol. Zeitschrift. 1846. p. 364 et alii. et pl. There is an example for Thomas Aquinas, nisi usque ad hoc moveatur a S. S. intellectus humanus, &c Sum. I. 2. qu. 8. Art. 5. with its parallels in Edwards, Hopkins &c. but note also the contradictions of these "you can & you can't" &c.

382. Scheme of a Discourse

against the Pop. Theology of N.E.

Introduction

Danger of a feeble theology — worse than War, Famine or Pestilence. 1 Design. 2. Method. 3 Means.

Book I.

of the Popular Idea of God.

1 Expatiate. Popish

2. Xtn —.

Book II.

of the Pop. Theol. Id of Man.

1. Nature

2 Order

3 History.

Book III.

[illegible]

384.

Penal Law &c.

Works Studied &c

1. Reports of Prison Discip. Societies. (a list of these)
2. Systematic works on Punishment &c.
   (1) Beccaria crimes & penalties &c
   (2) Filangieri. Scienza della Legislazione. Tom
   (3) Adshead. Prisons & Prisoners.
   (4) Bentham Rationale of Punishment.
   (5) Hegel, ~~Rechtslehre~~, Philos. des Rechts.
   (6) Kant, Rechtslehre. Grundlegung der Sitten.
   (7) Ahrens, Traité du droit naturel.
   (8) Lieber. Polit. Ethics.
   (9.) Grolman. üb. Strafens Recht &c
   (10) Sampson, Rationale of Crime &c
   (11) Montesquieu Esprit des Lois.
   (12) D'Alembert. All Paris.

Penal Law

3. Miscellaneous works more or less relating to this.

1. Revue pénitentiaire, &c. Paris 1843-5. 3. 8vo
2. Mémoire sur les Prisons (en Belgique,) 1845. 1. 8vo
3. Projet de Loi sur les Prisons &c. et Observations de la Cour de Cass. et des Cours Royales. 1845. 1. 4to
4. Projet de Loi sur les Prisons. 1846. 1 fol
5 Instruction et Programme pour la construction des maisons d'arrêt et de justice 1841. 1 fol.
6 Eleventh Report of Inspectors of Prisons (Scotland, Northern District.) 1846

See the various articles in the Comptes rendus &c. séances de l'Acad. des Sciences morales &c. Tom. IX. X &c.

386 (366) Sermons (418)

for Easter & the 3 preceding Sundays.

I. Deliverance by Truth.
II. The Peacemaker at war with the world. (not am D
III. The Savior girding himself for his + (cup Passover) Palm
IV. The Servant of Truth & Peacemaker is King.

Conditions of Natural welfare

of a false & true Theology

The true Rel. & a false Theol contrasted.

Adaptation of Man & II. (Int. moral. Rel.)

("Ht & Flesh cry out for living God.")

(1) Man is content with circumstances.

Products of Humanity.

(3.) The Beauty of Piety — (Poetry of Rel as G. the Pro

(2) Sorrows their use & lesson.

Fast-day Sermon.

Misery the Work of Man

Famine in Ireland. Show its Evils. Cause &c

Show the greater Evils of War, ours. Purpose of it.

— the danger that awaits our country—

1. Material Prosperity.
2. Regardless of Right.
3. So the abuse of our Might—

Things cannot go on so long—. one of 2 things either

1. National Ruin. = Tyranny.
2. Reformation = + Freedom &c

Then tell of the agreeable things at hand.

The crop of Sin coming up &c.

The noble man. &c

call on all men to be true—what the State demands—what the Ch demands.

388.

Personality.

History of Ethics. &c. &c.

Each man a Person — so to be self-ruled, to be free — but his freedom is limited 1 by Bodily organization. 2 by Nature. 3 by Society — directly & remotely.

Freedom relative rather than absolute — Beasts freer than Plants — Men than Beasts — the Civilised men freer than Savages — who is 1. in bondage to Nature & 2. do to anarchic passions within himself. & 3 to violent men in Society) and even now bond (1. God's law having within the freedom. 2 the fear of P.O. 3 the fear of violence not working it.)

Historical Progress of Freedom

I. Outward representation & development

1. Man the invader of the violent. this is Savage state. So actual human organised ~~to th~~ to avoid it.

2 — — — — — King the the Strength of a nation personified. 1 quells the violent & 2 invades the people. So antagonisms Come need of — Personality organised. ?

3 — (,) — — — — — State ~~Law~~. this the Wisdom & Freedom of a Nation personified. Each curbs government — P.O. tyrannizes. State a tyrant. Man swamped by the Mass.

4. Tr. is created by the ~~Church~~ Priesthood. This held the same place as the Tyrants – before that a tyranny of the Fanatics – & was opposed & stopped – just as a Kinghood – to stay that tide & the Priesthood acts in the same way. So was balanced it by a Ch. (= State & K)

5 — — — — — Church. Ch is the Rule of the Nation opposed – But a good deal [illegible] – wh. can't be opposed – that can't oppose the best op- [illegible] must be [illegible] ops. Priesthood a Potent agent the Fanatics. (such in O.T. often agent in Prophets [illegible] in O.T. as [illegible] in Italy & England in M.A. Ch. a Potent agent the Priesthood – as [illegible] in M.A. – Reformation. But the Ch. [illegible] as [illegible] in State – So was Potent agent the Ch. & the St. a form of Individual freedom &c. &c. That the State [illegible] [illegible] [illegible].

See how the State or King Ch or Priesthood assumes right to limit man's freedom – mem. the Sacrifice of Individual to [illegible] in Sparta, Rome & Aristocratic Republics of Italy. Switzerland – Low-Countries. (I) See how the State (as Law or King) assumes eminent domain over Property.

1 Land – tells how he shall occupy it – but this of regulation here not liberties, tells how it

shall descend (Eng. France) how much he may have 50 per cent at Rome – attempts to limit it in N.Y.

(II) Claims current demands due his Person and life. 1. Takes him for war (1) of ~~violence~~ & random violence as pressgang – (2) of systematic violence as draft conscription &c &c. 2 Takes him for Justice – as witness compells to testify &c. 3 Tells how he shall live & marry – limits his list (1) of marrying, (2) of marrying only 1 in Xn countries or 4 in Mahometan.

Restricts his work. tells how &c. 1 man only 1 trade at Athens restricts his buying & selling &c. U.S.A. note – Austria &c vagabonds &c

4. Tells how his wealth shall descend – in Fr. to children to all his children; in Eng to oldest son &c. Cuts off the illegitimate children &c – (note gavelkind – the Law of Belgium (now?) by wh illegitimate = to legitimate &c.

III. Note that now some limit freedom still more – e.g. the Sects – forbid individuality of [illegible] –

the Shakers — — — marriage.

Owenites &c &c — — Property.

II. Inward representation & Discernment.

See now the various papers under many Heads.

392 (34.2) Slavery (450)

The slave in Mahometan countries — who becomes the concubine of her M. acquires almost all the rights of a wife. If she have a child she cannot be sold — her child is free, with all the privileges of any child. When her M. dies she is free. A master cannot sell the children of his slaves born while he owns them except in case of complete bankruptcy. Séances et Travaux de l'académie des Science morales &c. II. p. 155.

On Slavy in Greece — besides the works cited in Lect. on Rom. S. see St John Hellenes &c vol III. Ch. VII & VIII.

Acad. Inscrips. Tom XXIII. p. 282. Art. of Capperonier sur les Hilo

notice what Horace says (Ep I. 16. vs 69.) vendere cum possis captivum, occidere noli. This points back to the origin of Slay.

Sept. 5th 1774 the non importation agreement says "II That we will neither import, nor purchase any slave imported, after the 1st Day of Dec. next: after which time we will wholly discontinue the Slave trade, & will neither be concerned in it ourselves, nor will we hire our vessels nor sell our commodities or manufactures to those who are concerned in it". Jackson. Constitutions of America. p. XVI.

(in Coll. Lib. A.R. 162.2)

Slavery

Patents for 1846. Slave states = 76.; free St = 564.
N. York 247. more than 3 times as
many as all the slave states. And which [illegible] [illegible] of the
XX of a free state has 21. nearly 1/9 of all free States.
62 for Mass.

Thoughts

Men wonder I am ill — I marvel not.
For the sad sense of human woe is deep
within my Heart & deepens daily there.
I see the want — the woe the wretchedness
of smarting men who weary, close bent in terms,
the galling load of life. The Rich, the Poor,
The drunkard, criminal & they that make
them so — & fatten on his tears & blood.
I bear their errors — & I weep their sins.
Would I could end them. No. I see before
my race — an age or so — & I am but
For the stern world — to hew a path among
the thorns — I tell men in my Heart, to tread
not nothing but — the road & smooth it o'er
with blood. ~~Alas~~ Well I shall lay my bones
In ~~the~~ some sharp crevice of the bitter way
~~And~~ men shall in better times stand where I fell;
And pass, singing on in joyful bands,
when I have trod alone — no arm but God's,
No voice but his — Strength His voice, His arm!
I would not choose be sad — Life in my Heart

Runs nippy—I love the fields, the sun, the sky—
Each moving thing—the ox that licks his face
The shaggy-coated dog—the Squirrel—
Blue-bird—& the tranquil water-bird—
My God I love them all—there lies no moss
On all my rocks—but I have loved its shores
And seen thy radiance in its bubble cup.
I love the face of man—the cheerful voice,
The song & dance—better the gay desk talk
Of wisest men—who tell of Man—& tell of thee.
Oh better still I love—the little voice
That tries to speak to words of [illegible] [illegible]—
And waves on air [illegible]—my God—at night
Wouldst thou [illegible] little feet unto my home!
Without them is no home—My gold my bread
a wall—& hang it ~~[illegible]~~ rich ~~art~~ with store of art
But 'tis no home—So in the splendid town
I pine away—& here the days—like death.
The voice of Nature comes not to my ear,
Nor that sweet music of are congenial souls—
Whose Heart beats at my touch—& but for heat
Seem back—Teaching the this is Sad.

396

How few men I find that I can wholly trust! There is ever some latent scruple — or some unconfessed motive that mars my expectation & smashes the bud of promise. When I first saw — — I thought him a thing of the world — a brilliant stone, that might become a glitter for some, warm as a burning candle — he would seem no light except in setting — & none to warm at sides. I felt him to — seem paper on the old seed ships. I viewed — admired — loved him, forswore my first impression — & said behold a man — a man that I can count — So I put my finger on him — nothing but solid gold — But 'twas a stone. hollow & empty — It floated by — for a wind moved its sluggish lifeless mass over the water — Let it go & rot.

Mr Stroudman — will become famous — he will go to Congress — I said so, when I thought him in Morals. Perhaps 'tis so — but if so 'tis a Politician in morals, not a moralist in morals. I know he will win — but I shall put no more faith in him. I shall not lay my foundation — on such but dig deeper — ever deeper — into the graves of the people — I shall build on men that fear not to risk their respectability in the cause of Truth. A man that would be honored — will be but I shall not honor him. I shall then cry for him. His plume will wave high in battle — but it will be the white-feather.

March. 20. 1847.

When I to the woodlands go,
Thou walkest with me there
When waters roll with any flow—
Thou breathest in the air.
I see thy face in every star
Thy radiance stealing from afar.

Can I be aught but true for thee?
This from the Shield of Destiny—

Greek funeral Inscriptions

2617 Ἥρπασεν θανάτου με μόρος· τὸ δὲ σῶμα καλύπτει
Böckh. γαῖα, λαβοῦσα γέρας τοῦθ' ὃ δέδωκε πάλιν.
Βῆ γάρ μοι ψυχὴ μὲν ἐς αἰθέρα καὶ Διὸς αὐλάς,
Ὀστέα δ' εἰς Αΐδην ἄτροπος εἷλε νόμος.

Ὀστέα μὲν καὶ σάρκας ἐμὰς σπιλάδες διέχευαν
Ὀξεῖαι, κρημνῶν ἄπρό ὑποδεξάμεναι,
ψυχὴ δ' αἰθερίου κατέχει πόλον.

Marmontel mémoires

I have just read this work — what a state of Society! what a condition of women — what a Paris he arrives to under Louis XV. what a Paris he leaves it under in Revolution. Such the cause — such the result!

What strikes me most

1 the indolence of the Court & the Public

2 — transiency of all attachments. a lover amant & amante to b. a man of his admirers.

3. — instant want of gratitude. & utter heartlessness of all their life.

4 — ignorance of the result which was coming.

Marmontel seems to me wholly selfish — vain — egotistical, with a silly affectation of morality in his last days & a desire to tell us all his immoralities for a moral end &c

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Adventures of a day

I had been to the P.O. had done the usual outdoor busi=ness of the morning; had sewed six sheets of my Easter sermon together & sat down to make a brief of the matter – when 1. in comes Mrs King – to talk over her connubial affairs she staid till about XI. when 2. in comes Mr McKay – & we talked of various things it was summer etc

3. Dr Capen was down stairs I went to see him & 4. R.W. Emerson was coming up the stairs – I left him in the study & saw the Dr who came seeking relief for a poor woman. then returned & we talked of the new journal – saw Carlyles letter about Margaret – No 3. 4. & 2. successfully went away. I was descending the stairs – when lo 5. appears Geo Ripley – & we talked of the condition of civilization – the prospects of Humanity. Dinner came & I thought I must went to see Mr — not at home – saw C.W. Ellis. Spent an hour ~~sup~~ with Miss H.E.S. Tax. at ½ past VII. sat down to the sermon. ~~at VIII ¼ came~~ in a minute came 6. Mr F. C—. wanting to borrow $12. wh I lent him gladly. Then sat down to write. at VIII & 1/4 7 came Mrs M—n.

all chance of with one now at an end — so I gave up
went down to the Parlour — a little before IX — came
ning of the   8. after Mr ——. who
intended to Kill a man that had done a wrong to one
of his friends — & left a letter of defiance — I heard the
letter after long talk — but could not allay in some
the mans feelings of revenge — at X +. he retired &
1/4 before XI. I also to rest — not to sleep for a long
of time!!

March 27. 1847

The Law & the Prophecy.

The civilization of NW this problem presents itself: to protect the many weak against the few Strong. There are two ways both needful I the humanization of the Strong directly by means of Sentiments & Ideas. the philosophical Method; II. the direct Protection of the weak by raising up a central power — the personification of the People — which awes the Strong into silence, the Political Method.

See ex. 1. the Strong oppress the weak by personal violence — the Barons in Fr. their vassals. So the weak favor the K — concede their rights to him — he staves off the Barons & himself becomes a Tyrant. Then to get free from his despotism a new power must come — the States general — the National Assembly &c. So at length violence, primogeniture &c is put down by the K — the K by the Nat. A. disciplined by the Charter &c. See how in America.

Now the Strong tyrannize not by their Arms but Capital not castle but Bank Factory &c. the new Feudalism grows more insufferable. How shall it get overcome? 1. by direct "Humanization &c. more effectual now than before &c. only &c 2. by direct Protection, the people will confer more power on the State, as in separate States, Territories & Banks &c. Restrictions lived on private means — lest the wealth of property & the State for Property. So in Fed. gov. The old party which once wanted a strong central gov. when they had it — now want it weakened. So they insist on the strict construction of Const. & limit the veto &c. restrict the President &c. while the Democratic party — increases the Power of the Administration & with it — centrally — diminishing the power of the Ind. to secure the wealth for the State — So a whole great [illegible] with the lip democratic in the local [illegible] is going on — but wholly un-democratic in its great bearing.

So battle comes on by successive battles

Once there was a monopoly of personal Power — the terms of Master & Slaves. Was one of Life — & the Strong eat the weak when hungry. Then of Woman — the time of Polygamy & its accompaniment. Then of Land & the nobles were the only land-owners; then of political power & the public had no voice. Now of wealth — But as it is now is acquired the each man ought to have his Life — wife, land, ballot so one day will it be with wealth which he [illegible] [illegible] create wholly &c.

404. Subjects for new journal (who will write on)

A. Political. (437)(468—71)

1 Mexican war.
2. Slavery
3 Xtr of politics of U.S.A.

B. Moral.

1. Education of the People.
2. Mission of U.S.A.

Statesman & Politicians.

Public Ed in Fr.
——— Engl.
——— Germ.

Advance of Fr. in Pol. & jurisprudence &c. since 1789.

3. Hist & cond of Society

C. Theological.

1 Condition of Theology in Prot & Cath.
2 Method of Theol A. Philosophical B Historical

D. Philosophical.

1. State of Philosophy in world. Methods. Results.
2 Sketches of Old masters, Pythagoras &c down to Leibnitz &c. 3. Sketches of new Masters—

E. Literary.

American Lit. written Hist. Facts condition. Prospects.
Engl. Lit. as distinguished from Fr. Germ &c
Modern Germ Lit. &c.
Treatment of History, Democratic. Oligarchic. Despotic.
Ancient Letters—&c &c.

writers for a new journal

A. certain & valuable.
Emerson. Weiss. Cabot & W.H. Channing. Howe, ~~[illegible]~~-field.

B. valuable but not certain.
Giddings. Palfrey. S.C. Philips. Ripley. Hawthorne, Sumner. J.P. Hale.

C. certain but not valuable
Wm Ellery Chang. Thoreau. — the 2 Dolors, et id genus omne, Margaret.

406.

Schlosser Hist. XVIII Century.

I have read some of the II vols of this work – & looked over the rest – It is rather unreadable – without the dignity of History – destitute of anecdotes, bon. satire – with now & then a fine general reflection – but mostly in the Satirical style – the Book is no History – but only a farrago of Materials for History. He has no skill in rubbing out his subjects – in breaking his Sphere into continents. He does not find the natural cleavage of his material. He is often rash I think – without the political genius which is necessary for a Historian as for a Statesman. I think a real Historian might take his materials & make a noble work out of it – But as it is it was hardly worth while to do it into English. Besides I doubt his accuracy in some things. He often had his pen in his hand when his head ought to have been on his pillow. One who writes so much – writes in all multa but not multum – To write when sleepy does no more good than to read when sleepy or asleep.

de Tocqueville Hist. du Règne de Louis XV. (on p. 438) 407

This is rather very philosophical Book—this it is called Histoire philosophique. Still it tells a most dreadful story of the consequences of despotism for justice. I had not known before so much of the libertinism of L. XV. & of the members of his harlots. Now & then the author makes a philosophical reflection—but not often & [illegible] not felt much disappointed—

"Il est heureux pour l'humanité que les regards du vulgaire ne puissent monter jusqu'aux sphères élevées de la politique. Il y découvrirait un égoïsme si profond, coloré du nom de bien d'État, une si infâme mauvaise foi sous le masque de l'intérêt du Pays, que la morale publique serait bientôt ^{2}corrompue ^{1}complètement par de pareils exemples."

Tom. I. p. 430.

See the quotations from d'Argenson, Mémoires, & Duclos, considérations des Moeurs. Tom II p. 50—, relation to the morals &c of the period. Other quoting the well known morals of Chesterfield (p. 60–1) & 191.

"L'état de la société française annonçait déjà que la crise serait violente. Une incompatibilité existait entre les deux extrémités de cette société. Au sommet se trouvait avec excessive civilisation, l'imprévoyance et la mollesse que

Fenelon &c.

on peut toujours la laisser à la base la Barbarie et ses durs instincts, or, les barbares ont toujours dompté les populations énervées par une civilisation trop développée." For a specimen of the heart of those times, see Simon's Mém. III. p. 157. sq. a death of Monsieur, Duc de Chartres.

The conclusion is terrible – the last scene of the fifth act of this drama. Now behold a change! I think the 40,000,000 French are better clad, fed & governed than any other 40,000,000 in Europe.

Bausset Histoire de Fenelon, &c 2

This is a miserable Book – as it seems to me – written by a bigot – I have no patience with the man who so flatters in his judgment of Bossuet. yet Bossuet's Xty was obscure – & his writings are oft too abstract – B.'s disposition reminds me of G.E.E. the same practical shrewdness, the same worldly policy – the same theological unaspiringness – & wretched spirit of bigotry! St Simon (M. Le Duc de.) of course takes a very different view of F. see his Mémoires & vol I. &c. see Article Fénelon in Index of the work. It is very curious to see how F. appears from Simon's point of view. For the manners of Harlay Abp of Paris & the grande dame who consoled him. see p. 317 –.

Marriage & Divorce.

From psychological considerations I should think that monogamy was the natural Law of human nature. I find the same thing shewn in the equality (in no.) of the sexes, & the same conclusion is confirmed by History. E.g. among the Negro Slaves—there is no marriage ceremony the whole is voluntary—but separations almost never take place. The same is true of the N.A. Indians e.g. the Osages who know ō of this—tho' there is no laws or custom to prevent it. If the whole were more free in social life—I doubt not that Marriage would be holier & divorces more rare. What a deal of Prudery is there about the matter here in N.E.

410 Sermon of abs. Rel. & the pop. theology.

Show that a true Rel. & a true Theol. go together &c.

show I Rel. what &c. Effect &c.

II Pop. theol. — —. —— 1. Man 2. God 3. Rel. betw. M. & G.

x " Effect. 1 on Mind — see theol. lit. clergy. wom. children. 2 — Ht. the orthodox Ht. the theological Ht. Lit. death &c

3. on Practical Life. Sect &c. see how all Reforms stumble on that. &c.

III. Pop. Theol. unsuitable for Rel. & Results.

IV. Abs. Rel. & its Theol. Effects &c &c.

St Simon.

Mémoires complets et authentiques du Duc de.. Paris. 1829. a dull book by a man with no con-science. He lived at the court — fed on its [illegible]-malice & licentiousness. Note his judgment of Fenelon. Tom I. in many places.

The death &c of y Duc de Chartres IV. p. 157. 355. of Barbésieux p. 60 –

– the account of M. l'abbé Daubigny. p. 84 –.

– – — Mlle Rose — " 85 –.

– – — Mde de Maintenon's Sunday visit to the widow Chartres – p 169 –,

– – — the poisoning of the former wife 178 –.

the Princesse d'Harcourt. 397 –, 402 –.

The comte de Grammont was about 85 & when quite ill his wife spoke to him of God. He turned to her & said — having forgotten his Pater, "Mais, comtesse, me dis-tu là bien vrai"? Hearing her read the Lords Prayer — he said "Comtesse, cette Prière est belle, qui est-ce qui a fait cela?"

Note in Tom V. p. 257 that L XIV laid a tax on Baptisms & marriages. Note the Scène at death of Monseigneur – Tom IX. Ch. XIII.

Oh let me know thee, Father dear!
And in my darkest hour,
Give me the grace to find thee near,
And hide beneath thy Power.

Thou fillest the morning sky with light;
Feedest the grass with dew;
And Keepest ~~Fulfillest~~ all the stars of Night
Each to thy Spirit true.

Pour thou on me thy dews divine;
Shed morning o'er my Night;
Lord let thy lamp within me shine;
My Life reflect thy Light.

I.

Oh Thou who brightst the Day
Upon the wintry field;
Shed down some kindly ray
That my poor heart may yield
A meet return & tribute pay.

II.

Oh not estranged from Thee
Would I a moment live;
But rather Lord to me
Thy Holy Presence give,
And let me to thy [illegible] Bosom flee!

III.

Yea let me dwell in light,
Dwell in thy holy Love;
Sorrow shall bring no blight,
But Brightness from above
Shine thro the Shades of earthly night.

Ap. 20. This is the anniversary of my marriage, the tenth – & no children. It has been a strange history this of mine for ten years! How little could I have foreseen it – ten years ago. Nothing which has happened seemed probable. I have been sad & joyful too – have done some foolish things, have learned some hard ones. So many unexpected things have befallen me that I look now on nothing as strange. Where shall I be ten years hence – or what? Shall all my present expectations be as completely changed as those I formed ten years ago? Let me only be true;

Father help me to be true to myself & faithful unto Thee. I ask not fame, nor wealth. I ask wisdom, give me goodness. Inspire me full with Truth. Enlighten me with Love. Guard me from my greatest dangers. Make me useful to men. Help me to rebuke Sin – with holy lips, & to live the excellence which I would teach. May I be a true man – true faithful – holy of heart & life! Make equal to my duty never above it. May my Hope be an absolute trust in Thee; my Faith an abiding Love – which blesses my brothers & is satisfied with Thee!

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418. (386) Six Sermons

1 Adaptation of world to man's Body.
2 ——— – — of Fr. Rt F to M. H. S.
3 Man aspiring after God. (Ht & Flesh cry out &c)
464 4. Man at issue with his limitations. (464)
5 Sermon of Sorrows.
465. 6 Beauty of Rel. (the Poetry of Rel. as Goodness & Peace.)
7 The Prophets of Hy.

Sermons for May

464.	1.	Man at issue with his limitations &c	2
465.	2.	Beauty of Relig &c Ps 84. 2.	9
466	3.	Aspiration after the Infinite (Ht & S. cry out)	16
		John L. Russell	23
467	4	Anniversary week (see p. 425.)	30.

Sermons for June &c

1. Goodness of God in Nature. June Sermons.
2. Conscious Emanations (p. 422, 434.)
3. Meaning of violence &c in Wld
4 Progress of Society as developt of Wld. (see 428.)
5. Prophet of America &c 430.
6 ——— of Xty & Wld.

Animal Magnetism. &c

The Duke of Orleans wanted to see the Devil. A man offered to show him in a glass of water whatever he wished to see. He took a little girl about 8 years old to look in the glass & report. The man said something in a low tone over the water — the girl looked & saw things at a distance [illegible]. The Duke sent to Mde de Nancré's & see how things were then & try if the girl could see aright — she told all with marvellous accuracy. The description of the persons present — their position in the chamber, the men at play at two tables, all was correct. He enquired about the circumstances of the King's death — which did not take place till long after — this was in 1706/ She described the chamber at Versailles & the furniture just as it turned out to be. even the little child with the under gov. of Mde de Ventadour. But she did not mention Monseigneur, nor the D. de Bourgogne, nor the duchess, nor the D de Berry, nor the D. nor the Prince de Conti — all of whom died before L XIV. Afterwards they saw the D of Orleans himself with a singular crown on his head — unlike all other crowns. — the Regent's crown it turned out to be. Mém. de Duc de St Simon. Tom V. ch. VIII. p. 120 —.

Volume of Sermons.

Proposed volume of Sermons.

	1. Evidences of Religion		No 395.
see Tyler's Prof. to the Ole of X.	2. Generic agreement of Xty & Rel. b. C.		396
	3. Specific diff — — — — — —	x (425)	397.
	4. Xty in collision with Hin & Bm.		384.
	~~5.~~ Xty as expounded by Paul		398.
	6. — — John.		399.
	7. Xty in conflict with Sce	(427.)	372.
	8. Relation of modern thought to Xty.		438.
	9. Product of Humanity or of G. Xty.		

Convention of Reformers.

A. Anti Slavery.
*Garrison. *Phillips. *Quincy, *Jackson - ~~Andrews~~. Pillsbury ~~Wright~~ *Sewall. *Wright

B. Temperance
*Dea Grant. *Chapin, Pierpont, Whitaker Thomson

C. Association
Ripley. W.H. Channing. ~~Andrews~~*.

D. Prisons &c
Spear, Sumner. Howe. Dr Woodward.

E Education
*H. Mann. *Edmd Jackson, G.B. Emerson*

F. Pauperism
*W. Channing. Ch. F. Barnard. *J.T. Sargent

G General Reform
*Emerson, *Alcott. J.W. Browne.*

H Church Reform.
*Clarke. *Stone. *Saml May.

I Trade &c
*Hovey. Horner. *Bowé

Peace
*Cowes, *Blanchard, Mrs Follen, Chapman
Lucretia Mott. Mrs Mott & Mrs Hopper

The names marked ______ of such as consent.

422 Concurrent Emanations (Job I. 6.) (434)

The Persian Phil. taught that emanations proceed from the Abs. both in Pairs – concurrent Emanations of Good & Evil. It seems always so – sometimes they seem = & to run with equal rapidity. sometimes – the Evil seems to conform to Good. E.g. I. civilization seems a Good. but note the extremes of Society under civilization the misery & vices there.

II. Xty a Good. a great development of Humanity &c but note the Bigotry which came with it.

III. The new form of Modern Society – caring for Pauperism – but the evils of that.

IV. The various reforms of this day &c.

when Sts erect a House of Prayer. How are we to get over this.

I What is the Cause of the Fact. we have not tried to balance into harmony all of Man, but to chain up part or cut it off. So the chained pt. so it rises up in vengeance.

II. Neglect no part of Man – (I) Look after wealth no Dl. than in the waste places. (II) cult R. C. not Rel. n Theol. with Science Authority &c no Bigotry (III.) same as (II) IV. Remember of past – but ~~do~~ to put down your Dl first – then others Dls. &c.

The graven Image & the written Image.

Judges XVII. Consider the old way graven Images &c the Ephod & a man made for not making advance in Godliness – I have a G. I. in my house & a Priest & I offer Sacrifice &c &c. How it hinderd him.

None now – though which our Protestants have of an Image &c of written images – Show how they worship it &c.

Reason – says &c. but the written Image &c.

C. &c – – – – .

Rel – – – – – – .

424

May 1. Today a dear Friend sent me the old church chair from Roxbury – beautifully fitted up. I have done little to deserve such things – but it gives me great delight to see it again – in my own library to have it for my prie-dieu. It tells me of the olden times of my ministry – it brings back the prayers & tears too that I have shed in my time of communion. The Bread & wine were 0 – but the communion was a fact. Ill today not well able to work.

May 2&3. Sunday. not well today – nor fit for work. so dawdled about on a sermon of the Joy of Piety, visited &c. &c.

May 4th 5th. 6th Ill all these days & able to do 0. poorly dawdling over a sermon of Piety. Little comes of it. I want to be in my best possible state to treat a subject so beautiful & intimate.

~~Thursday.~~ A young woman came here today who is quite remarkable – a Miss Dresser from Stoddard – a nice young woman truly. I feel quite attached to her. She wants me to give her a course of reading – So I will.

Sermon for Anniversary Week. 1849 425

The Signs of the Times as indicated by the Movements.

Xterise our times that all is unsettled. Note the conflict between Ideas & Facts. Eg (I) Political. "all equal" &c. (Opposite)

(II) Social. "men Brothers" &c. (Opposite)

(III) Individual "man a Soul" &c. (Opposite)

II Show the one great obstacle which hinders — Popular Theology. Here. Show how all Reformers stumble over it. Anti-Sly. Temp. Peace. Prisoners Friend — Education — Men of Science — all men of Progress. Note the intense secta-

{rianism of all Parties, the universal element has faded out of all the churches. Comp. Cath. in M.A. or Prot in N.E. 150 years ago — when all of the chs &c

III. What we are to do about it. Nothing but abs. Rel. will save us. No use to add a new Viper to the brood of Sects. Universal Element — Distinct of Theol. & Rel. Show Rel the one common point of all & Theol a matter of Science.

All govern[men]ts hitherto have had some corporation with traditional privileges. obtained by ascendency of Few over the Many. I Corporation of Priests

II ——— Kings.

III ——— Nobles or men of wealth who thereby held political Rts.

We make the first experiment of doing without these, we deny adherence of all that. N.E. very ab— but no national church. We have in abolished Primogeniture – & all Property qualification for voters – & also for officers &c. What will be the Result–? what it is now! a corporation of Snobs.

Duncan, Rebecca L.

b. 1826, Stoddard N.H. Sept 14.

Books recommended.

A. Metaphysical

*Stewart, vol I. Cousin

Combe

*Abercrombie

B. Physiological.

C Historical

*Plutarch. Bancroft

D Miscellaneous.

*Carlyle Miscellanies I–III.

*Spectator

Progress of Guaranteeism in society

I Society guarantees its members protection of persons in war – or peace – from the strong hand. Thus (1) the nation rises if one British Boy be insulted or hurt – or kidnapped – The nation is murdered in one man. Even the Chinese do this. (2) reclaims the prisoners taken in war so / Romans never did this / Prussians be soldiers

II. Soc. guarantees protection from Starvation. 1. in times of famine 2. in ordinary times, e.g. (1) private charity not organized. (2) public justice organizing Poor-Laws &c. Here it is competing with duty of supporting army &c. note the progress in this. Grenoble in 15th Cent, Engl in Elizabeth. (Hist of Poor Laws, of Pauperism, of the U.S. note how it is in Rome &c. Russia, Turkey. Old rule of leaving wealth [illegible] to church. IV Care of widows minors Fatherless &c.

Property & Government in Society 4 24.

III. Soc. governments elementary Education &c. military Ed. for nations – essential happiness – since Germ – Prussia & balance of Power – Eccles. Ed. of Rom ch. for salvation – General Ed. in N.E. Mass the first to lay down the rule.

IV Men now deny that Soc. governs Land &c. attempt in N.Y. (Va. always so inalienable Land. Judaism &c. note that of Land ownership &c. accumulation of Power by nobles in Fr. – what it led to
— . — – Land & wealth Security Eng. Lord – etc...
note that in Bretagne the lands of the nobles for some time were not inalienable, so made so in 13th cent. (~~Dar.~~ Daru. II. 17.)
note that among the Tartars the youngest son inherits all – Montesq. Liv XVIII. ch 21.) & the reason.

Sermon for 4th July.

Products of the country. (Fraternity les partis [illegible])

Soc. founded on reciprocity of wants & confidence, without Equality Sympathy &c.
consider the Unity of Am. Ideas & Sent. & Action.
Spirit of the actual energy of the nation.
consider & analyse its wonderful effect & show what really indicates.

Tell of the mingling of nations – the Empire of Rome, of which a marriage is made of nations to a nation alone & war & invasion the northern Barb. & Romans &c.
Franks. Gauls. immigration Allemannic. = French
Celts. Dan. Saxons. Normans = English.
Ind. Negro. Europ. = American

National Geography.

Our daughters qualities to be learned to better us – Show the Danger & the Hope.

note the 4 great Spurious ages,

I Age of Pericles – but relatively limited to Greece mainly.

II of Julius & Augustus.

III – Medici –

IV – Louis XIV.

compare the present age. Fr. Eng. Germ. Am.

note that Engl. developed the Id. of judicial trial by the Public

France – – „ Legislation & – – – –

Germany „ Science &c – – – –

note this in the Academic department – where each University is a whole – each Teacher chooses what he will in his department – & each Scholar learns what he will.

432

Work for the Summer. (June [illegible])

I. Writings.

1. Prepare the volume of Sermons.
2. Criticism on Emerson.

II. Readings

Attic orators & Homer.

Voltaire. Rousseau. French divines e.g.

Massillon. Bourdaloue &c.

Engl. divines – Taylor. South. Hall.

Shakspeare

t a meeting of the Berry Street conf. I offered the following.

Whereas we believe that Murder & Robbery when practised by one ation towards another are not less repugnant to the natural Law of God than Murder & Robbery when practised by one man against another man, therefore

Resolved that we view with abhorrence the conduct of the merican Government in making & needlessly provoking the resent war against ~~with~~ Mexico & that we as men & ministers of Xt will do our utmost to extinguish the Spirit of War in this nation wh. so many of our prominent men have labored to xcite & inflame.

Resolved that we solemnly protest against the dismember=ment of Mexico by the U.S. & against the annexation to our country of any territory obtained from Mexico by war & injustice.

But it was laid on the table & there lies forever. he Unitarians are merely sectarians & not at all human— So let it go.

434 (p.422) Conflict Emanations

notice the old Doctrine of conflict Em. &c a good and evil. that the Good at last will triumph. Shew the Truth

A of the philosophical doctrine (stretched into mythology) [illegible] [illegible] present increase to the heresy of [illegible] &c

B Historically in Examples of all great Movements of the World

I. Mosaism – the great Truth of 1 God – but fettered to national Bigotry –

II. Xty – the great Ideas – but [illegible] the development of its Doctrines. intolerant Bigotry &c.

III. Reformation. &c. divisions. Strife &c &c

IV. Law Medicine &c Slavery. war [illegible] Rates.

V. Natural Life of modern times – the Career [illegible] [illegible] – the wealth [illegible] &c.

VI. Effect of Machinery &c good and evil

VII. all the Reforms of the day

Final Triumph of the Good – shew how [illegible] &c Why this so – shew the [illegible] [illegible] of this in the [illegible] of [illegible]. [illegible] [illegible] [illegible] – in [illegible]. Faust [illegible]. [illegible] [illegible] &c. Triumph of the Good.

Difference between Paul & X.

Shews that there were two types of Xty. 1 Ebionitic. 2 Pauline. Shews up 1. Ebionitic 2. Pauline was it not that X – neither 1 nor 2?

1. In X no depravity of man,
2 — — Perdition of men.
3. — — — Vicarious Salvation,
4 — — — Elect & non Elect.

Shews how X of 4 Gospels differs from Paul of Epistles in
I. Doctrine of God
II. ——— Man
III. — their connection

Comp. X's proof to John & Jews that he was Messi. & Paul's textual Proof &c. note collision of Paul & Peter in Gal.

Shews also difference in general spirit {Ebionitic
X human & practical. Paul Heb. & theological

Shews its agreement of Paul & X – universal Love – but differ in mode & form.

436. No 1. Idolatry of Xns,

Sermon. defin. Idol. what comes over a ma
& hinders his growth (a spiritual entanglement &c.)

Matters for new Journal No I. (45-6)

Article I. Mexico & Prest Message.

— II. Life of Dr Channing. T. P.

III. Something for Emerson.

IV — & Alcott.

438 (see p. 40)// Duclos Mém. de Règne Ls XIV. & XV.

This is a readable Book much used by de Tocque=ville in his Hist. Philos. of du Règne &c. comp. the two & note the unreality of Schlosser Gesch. des XVIII Jahrhunderts. Note in Duclos.

that the Jansenists were regarded as Republicans. I. p. 111–.

the atheists preferred to the Jans. 112.

[illegible] of the Jesuits. ~~HX~~ 111, 114.

Death of L XIV. 149–. & Xtr. 167–201. (221.)

Louvois & the K. 174–.

note a sermon against the Regent. 210.

condition of the Pope, 227–.

shows how the debauchery of nobles 1. brought other low fellows into company with them as equals, & 2. filled the people with disgust & so prepared for revolution & levelling beforehand. Legitimation of the Bâtards du Roi had a similar effect. How the men of Martinique treated their tyrannical governor. 328. 332.

Peter the Great. 310–.

Villemant p. 265–.

How to get rid of the Protestants. 273.

Villeroi [illegible] to the King. 337.

Duclos &c

I have not read the 2d volume so carefully for I intend to read it again with Tocqueville, &c: as also - the various Histories.

440 Wolff's Letter

Kiel im Herzogthume Holstein
in Deutschland. den 10ᵃ April 1847.

Wenn ein Unbekannte dem ihm gänzlich fremden Mann, zumal aus so weiter Entfernung mit dem geschriebenen Wort unter die Augen tritt, so muss ein dringender Grund vorhanden sein, der nicht zulassen will dass er unterlasse was er beginnt. So auch er=geht es mit mir. Seit einigen Monaten erst habe ich Ihren Namen zuerst gehört, und nun schon kann ich's nicht lassen Ihnen zu sagen wie überaus theuer Sie mir geworden sind seit so kurzer Zeit. Ich habe eine grosse Schuld an Sie abzutragen, und ich will damit beginnen Ihnen zu danken für den hohen Genuss den Sie mir verschafft haben. Lassen Sie mich den ganzen Verlauf der Sache Ihnen zu mittheilen — Im Novemberhefte der von Wislicenus edierten Zeitschrift von vorigen Jahre fand ich einen kleinen Aufsatz mit der Ueberschrift "Der Unitarier Parker in Nordamerika", in welchem der Jurist Eberty, der Defensor des Pastor Wislicenus eine Nachricht über Ihre jüngste Schrift "a Discourse" mittheilte, verbunden mit einigen ~~[illegible]~~ kleinen Auszügen aus diesem Werke selbst. ~~Er~~ Es bedürfte von meiner Seite aus das Lesens dieser kurzen Lesefrüchte, ~~nun~~ um ein ~~E~~verlangen nach dem Baum des Lebens zu haben, von welchem jene Früchte gepflückt waren. Daß es war fast ein verbotner Baum, denn in dem benachbarten Hamburg war das Buch nicht zu haben, und im Februar erst nach dem Widerbeginnen der Schiffahrt, gelang es mir aus der ?englischen Handlung in London zu ~~be~~ beziehen. Seit einigen ~~Monaten~~ Wochen bin ich nun so glücklich Ihr köstliche Buch zu besitzen, ich habe es gelesen und wieder gelesen, stets mit neuer Freude. Nehmen Sie meinen herzlichsten Dank freundlich entgegen für den hohen Genuss den Ihr Buch mir gewährt hat, der ächte Dank aber ist der durch die That. Ich kann nicht eher bevor meine Landsleute die Schrift des erleuchteten Mannes, in der Neuen Welt, können lernen, und zu dem Ende habe ich mich dann gemacht es ins Deutsche zu übersetzen. Es wird hier in Kiel gedruckt und hoffentlich in drei Monaten herauskommen. Freilich werden die Eiferer und [die] um vermeintliche Rechtglaubigkeit Zeter schreien, [~~aber~~] wenn den gebildeten Laien ein von solche freiem Standpunkte aus geschriebenes Buch in die Hand gegeben wird, doch das schreckt mich nicht. Soll das Princip des Protestantismus seine Stellung in der Gegenwart würdig behaupten, so muss die Freiheit des Glaubens und Lebens, das alleinige Palladium der ~~tok~~ Wahrheit, immer mehr in ihnen zu Ehren kom=

Kommen, und es fehlt in den protestantischen Ländern der alten Welt nicht an Männer, die auf dieses höchste Ziel das Höchste setzen. Freilich sind wir bis jetzt die Ecclesia pressa, das Staatsregiment und demgemäß auch die Häupter der Kirche sind stabil, aber das Volk ist freieren auch? Gesichten entschieden zugethan. In unserem Lande tritt dieses nicht so stark hervor, ~~als in Preussen~~ ~~aber Gott sei Dank, der Druck~~ als in Preußen, bei uns ist aber, Gott sei Dank, der Druck auch nicht so groß. Wir werden geduldet und haben wir ~~wir~~ ? uns auch gleichkeinerlei Anerkennung von Seite der Machthaber zu erfreuen, so lassen sie ~~wir~~ ~~daß~~ ? uns doch, ein Gefühl ihrer Unpopularität, gewähren. — Sie haben eine gesegnetere Stellung als wir, denn Neuengland hat begriffen dass der Staat kein Recht habe über die Seele. Ohne Kampf ist Ihr Leben ~~nicht~~ freilich auch nicht. Hab ich recht gelesen zwischen den Zeilen so ist Ihr Werk aber ein Beweis davon, dass Sie auch, dogmatisch genommen noch in der Streitenden Reihe stehen. Hier aber in der alten Welt müssen wir freien Protestanten ~~uns~~ uns von den Kanzeln herab von ihren theologischen Gegnern, den Eiferern für lutherischen Satzung, zurufen lassen, dass wir Ungläubige, und wenn Geistliche, unwürdige Verführer des Volkes sind. Im Volke

Hass bin ich. Seit 11ten Jahre bin ich, früher ? Landprediger, durch Wahl der ~~Gymnasium~~ Gemeine, der Collegen und Amts=nachfolger des derzeit Herrn ersten Geistlichen an unserer Nicolai Kirche ~~erno~~ ernannten zweiten Klaus Harms, eines Mannes der gleich berühmt ist als talentvoller Kanzelredner und ~~[illegible]~~ berüchtigt als theologischer Parteimann. Sie haben sich als einen solchen Kenner der deutschen Theologie gezeigt in Ihrer Schrift dass ich voraussetzen darf, Sie werden meinen Collegen, den Herausgeber der Thesen von Jahre 1817, und demnach meine eigenthümliche Stellung an seiner Seite vollkommen zu würdigen wissen. Doch auch hier wird hoffentlich der Sieg nicht zweifel=haft sein. Darum aber ist es unsere Aufgabe das Werk des Lichtes zu fördern, und als ein herrliche Mittel dazu, habe ich eine Einführung Ihres ~~köstlichen~~ herrlichen Buch in das Leben unseres Volks für heilsam erkannt. Ich kann Ihnen nicht sagen wie lieb es mir sein, wenn Sie mir sagten, Sie billigten mein Vorhaben. Ein Brief von Ihnen würde mir eine liebliche Gabe sein, wie=wohl ich mich so schon auf zu Ihnen hingezogen fühle. Allein wenn ich hoffen darf dass Sie damit zufrieden sind, dass ich Sie in deutschem Hause zeugen lassen für die Wahrheit, so vertraue ich auch darauf keine Fehlbitte zu thun. Wenn ich Sie nicht herzlich bitte, mir einige historische und statistische Nachrichten über die Unitarier mittheilen zu wollen. Es ist nämlich meine Absicht zum nähern Verständniss für deutsche Leser Ihrer Schrift durch eine kurze Darstellung der Geschichte des Unitar~~ier~~ismus einzuleiten. Meine Materialien sind aber nicht vollständig über die gegenwärtige äussere Stellung der Unitarier in N. A., fehlen hier sichere Daten, so wende ich mich offen und vertrauensvoll an Sie. Schmücken Sie Ihr Schrift noch einmal. Ich will so gern die Monaten warten bevor ich die Einleitung drucken lassen. Dann ~~[illegible]~~ werden Sie meine Bitte erfüllt haben. Sobald die deutsche Übersetzung erschienen ist, werde ich mir die Freude nicht versagen können Ihnen ein Exemplar zu übersenden. Ein Freund Dr Fock, Privatdocent an hiesiger Universität schreibt gegenwärtig eine "Darstellung ~~[illegible]~~ Socinianismus" Ihm habe ich Ihre Schrift mitgetheilt, sie ist von ihm in seinem Buche genannt und ich soll Ihnen melden, was ich mit Freude thue, seinen Dank für Ihre treffliche Schrift und daß er kein Schrift Ihnen zusenden würde. Sie haben eine angenehme Überraschung gewährt. Sie können so wahres Wort zu finden das mir durch die Seele gezogen war. Eine vor einem Jahre gehaltene Osterpredigt lege ich bei mit dem Wunsche dass Sie in dem Verfasser einen Geistesverwandten erkennen mögen. Gott segne Sie, theurer Mann, ~~sei~~ wie er durch Sie die Welt gesegnet. Mit diesem Wunsche scheidet für jetzt von Ihnen dankbar und in treuer Bruderliebe Ihr ergebenst

H. Wolff.

1. Louis XIV. b. 1638. (s. of L. XIII.) m. Maria Theresa d. of Philip IV of
Spain & Mary Anne of Austria) in 1660. & had
2. Louis the Dauphin (Monseigneur) b. 1661. he m.
Marie-Anne-Christine-Victoire de Bavière, 168
& had.
3. (1) Louis duc de Bourgogne, 1682 – + 1712.
who m. Marie Adelaide de Savoie
4. (2) — — — Bretagne 1705 + 1712.
(3) Louis XV. . 1710.
(2.) Philip duc d'Anjou, 1683. + 1746. K. of Spain.
(3) Charles — — Berri 1686 + 1714

Sermons

Self-culture, (End & means. Abstentions &c)
Stray Pleasures,
Humanity of X.
Product of Xty & Mkd
of ~~being~~ divinity of X cup &c

448 Prescotts Conquest of Mexico (476)

I. Negative xtristics

1 not written in interest of Humanity, e.g. note on Las Casas, (p. 382 "Set here") excuses for Cortes in the Inhuman trac. of the Aztecs &c, carried away by the chivalry of the thing &c. Speaks of Cortes as providential, why not Montezuma & the "Sacrifices". Excuses the conquest, &c. excuses Marina — & not Cortes. Knows What little — humanity.

2. occasional pedantry in the notes — a little desire to display his reading. thus p. 287 vol I he can't tell that the Spaniards hit the foe in the face but he must refer to Lucan to tell that the veterans of Caesar hit the Dandies of Rome at the Bat. of Phar in the same way

3. want of philosophic clarity, passion, only reflects the tone of "good society" in Boston, never inspires you — more than that — with a generous thought or a brave impulse.

II Aesthetic Xteristics.

Easy style, simplicity, naturalness, good nature;

Books.

See Mexican Antiquities [illegible] [illegible]

Bradford. American Antiquities

Stephens Travels &c

Carli Lettres Americaines, Humboldt,

*McCulloh Researches

*Ranking's Historical Researches,

Gallatin in Trans. Am. Antiq. Soc.

Du Ponceau — — Phil. Soc. I.

* Eng Am — Mémoire sur les Systèmes grammaticales &c. (Paris 1838)

Vater. Mithridates III. 1. p. 348. et al.

*Barton. Orig. of the Nations of N.A. (Phil. 1797)

Delafield Am. Antiq.

cited in Prescott &c

450 (3.92) Slavery, ancient

On Sly in Mexico before conquest see Prescott. I. p. 36– & his authorities. (Mem that he quotes Diod. Sic. Lib I. c 80 for the fact that in Egypt child free if Father so)

Cantu's remarks. see vol III. p. 22 sqq for the effect of Association on Serfdom &c See something in Lehuërou Hist. Merovingiens &c.

Note how the rights of Sly altered in Jambage. Cuissage &c. see Nicolas Boerius, Decisiones Burdegalens. No. 17. p 596. (Also Hamnotin II. p 22) Ducange, Gloss. II. p. 1174. (new Ed.?) Dulaure. Hist. Rev. Fr. ch VI. tom I. where it appears that the Priests demanded that these dues be paid to them in kind, & not commuted for a money, even in the XII & XIII cent. Look this Cantu,

EMANCIPATING SLAVES BY THOUSANDS. A number of the *Democratic Pacifique* received by the Cambria, contains a highly interesting letter from its correspondent at St Petersburg, dated 13th May, from which it appears that the work of abolishing slavery in Russia has just taken a vast step, thanks to the generosity, as noble as it was unexpected, of M. Ruminn, one of the principal proprietors of this country. Yielding to the impulse of a noble heart, this wealthy individual has suddenly granted complete enfranchisement to eight thousand serfs of both sexes, who belonged to him in the governments of Nijni and Riazan, and, what is more admirable in his conduct is, that completing his work of charity, he has abandoned to this population, restored to liberty by him, for a trifling rent, the enjoyment of the domains over which they are diffused. This double deed of charity has moreover been accomplished with a simplicity which still farther enhances its merit:

"On the departure of M. Ruminn from the domains which he had just so generously ceded, all the liberated serfs, with the exception of the sick, rushed in a mass to accompany him whom they lately called their master, but whom they now called their father, even beyond the territory in which his domains are situated.

When the hour of separation at length arrived, it was not to eight thousand persons merely that M. Ruminn had to address his thanks and adieus, but to twenty thousand persons, belonging to the population of other villages, who all aroused by the echo of this great deed of humanity, had come to crowd around the generous liberator.

If we join this new fact to the efforts already made for the abolition of bondage in Russia, by the Prince Woronzoff, the Count Protasoff and M. Kologrivoff, and especially to the powerful encouragement given by the Sovereign himself, may we not at last hope shortly to see the day of liberty dawn for so many thousands of men who still furnish the odious spectacle of slavery in the bosom of a Christian and civilized nation?" 450

see Potgiesser de statu servorum &c. Lemgo 1737 (?). 4to 1 vol. "Sturdy beggars" in 16th C. in England might be forced to work, if they ran away, they were branded with a V on the breast. & made slaves for 2 years. if they then ran away. Slaves for life & branded on the face S. ; study whole matter of Feudalism. & Hallam. Montesquieu. Robertson & the authors in Cantu. IX Ch. XII &c. see Müller Promptuarium Juris &c. Lips 17?? artic. Servitus et al. see an Article on Remarkable criminal trials &c. in Scotland. Blackwood's Mag. May. 1848. where it appears that Boys in Scotland were kidnapped & sold to Am. so late as 1740!

Slavery in America

Inquire as to Florida Loan &c

See McGregor's "Progress of America", &c. for economic facts of Slave States.

Vide Allen's Inquiry &c. (1847) p. 4. Resolve of Congress, May 27, 1774. "The African Slave Trade we consider the most dangerous to the virtues & welfare of this country, we therefore most earnestly wish to see it totally discouraged." Note the "Declaration" of July 6. 75 cited p. 73.

See an article — a Pamphlet — on the Admission of Missouri, &c. in Tracts in Athenaeum. B 684. For Walker's Opinion &c. see
— — — B 596.

1847] Tenth Anniversary of Ordination

June 21. It is the 10th anniversary of my settlement in the Ministry! a remarkably unexpected ministry it has been mine & the men who laid hands on me. Those who were in the Pulpit with me — actors in the services — are dead. Geo Whitney, Henry Ware & Dr Gray — But not they alone of all the council. One has been driven from his Parish & the State, by his Brethren & the Reconcilers of Boston. Old Dr Ware too has passed away. John Quincy Adams was a delegate & took supper with us. I little knew what a destiny lay concealed in the clouds of that day. God be praised that I did not — Well am I better or worse now than then? certainly more enlightened — for they have been busy years. thought-ful anxious-ful to me, not without bitter disappointments. Then I looked for children — but they came not — nor never will. I have ceased to grieve. I never murmured. I looked for a quiet place to pursue my studies, philosophical & literary. But the quiet was not for me — nor will till I am an old man. Now I look for 8 years more of study actively in the Pulpit — then occasional labors there — & study with all my philosophical plans, for the rest of life. But who knows what 10 years more shall bring! He who brought the last. To him I commit my Hope. Oh Father thou art true — Faithful

& time, & when ten years have passed again — oh may I be more a man — nobler, wiser, more humane & living in a lovely life — full of humility — of Truth & noble will. But whatever I am give me a conscience clear, a loving heart — a blameless soul.

454. John Tauler's his Xmas Song.

I find this little piece in Hüppe, Lieder und Sprüche der Minnesinger (Münster 1844) Anhang, & translate it.

"Uns komt ein schif gevaren" &c

I.

A lovely Burthen bearing,
A Bark comes sailing fast.
Angels the sail are sharing,
Around the stately mast.

II

The laden Bark comes near us,
Sent by the Father's Word,
It brings great Help to cheer us,
Jesus, the Saviour Lord.

III.

The Bark already nears,
The small boat comes to land;
The Anchor has [illegible] [illegible],
The [illegible] is close at hand,

IV.

Oh, Mary hath selected,
For us his flesh & blood;
The Child for us elected
Is man & also God,

V

Here in his crib reclining,
A lovely child is he;
His soul like light is shining,
How must we honor thee?

VI

Oh Mary God's dear Mother
How praised must thou be;
For Jesus is our Brother,
A lovely child is he.

VII.

From that dear mouth so holy
If I a kiss might steal
Tho' sick & melancholy,
I know I should be well.

VIII

Oh Mary God's dear Mother,
Thy Praise ~~must~~ ~~is wide & high~~, so great must be.
For Jesus, our dear Brother,
Great Honor gives to Thee.

There are 2 other pieces of his, "von inwendiger blossheit, & gelassenheit unser selbst & aller dinge, & ein bloss entsinken in der gotheit. Ein ander liedlein, im antlitze des alten, dies von lieben gewent ist, & noch von einer ledigen entsinken in der gotheit."

456. (p. 454.) Hüppe Minnesinger &c.

This contains some beautiful things. e.g.

p. 217—. the Piece from Her Heinrich von Sax.

"Ich sachs, under mîn pfäule lît.
bi andern Schœnen frouwen gân;
si dûhte mich ân allen strît
diu beste und dâ bî wol getân." &c.

p. 158—. Panegyric on Mary & Xtus. by Meister Gotfrit von Strâzburc, a piece of wonderful beauty.

Der rôsen bluot, der gilgen blatt,
der künigin in der hôhen stat &c

In the 1st article Ascentica de S. Maria p.1—, is a remarkab
thing of the times. He says of Mary, Ever maid without end, Mother witho
misdeed, Woman, thou hast renewed what Eve had ruined.

That which God rejected. diu hast virsuonit, dass Ev
zistôrte, / diu got ubirhôrte. The Poem is of the 12th Cen

258. (p. 28) French Law &c (comptes rendus Tom VI. p1–. (see p. 519–.)

A. L. Z. 1848. Nov. Art. 249–.

articles in: Revue de Legislat. et Jurisprudence.

dans III p Klimrath. Dupin. Laboulaye
art. 7. VII. Pithou Libertés de l'Église gallicane &c. new Ed. (Par. 1826.
p99–. 140–. Loysel Coutumes Institutes coutumières.) &c.

Louis IX. &c how this centralization was [illegible] pr. Fr. Parl. of Paris represents this centralization in Law &c. 1st after event. 2 as giving the tone to law & lawyers. In 1453 they began to write the existing Laws, Note at this time (& following) the struggle between Individuality & centralization. 1 France. Barons &c vs Kings. 2 France. (Civil Law & Common Law) so in Germany &c.

After common Law codified in Fr. what was the droit com=mun of Fr.? & so the Basis of Fr Law Parl. said. Civil & Canon Law. (French the first scholars in Civil Law then.) Dumoulin (Molinaeus) said the Law of the Coutumes as a whole was entirely dif=ferent fr. the Rom Law, & the Basis of Fr Law. then came Guy Coquille & Antoine Loysel.

note 1. Civil Law. 2. Loi Écrite. 3. Customs

note the attempt of Thibaut (of Heidelberg) in 1814 to have a uniform codification of Germ. Law. & Savigny opposed &c. note in Encyclop. the arts on Law. Parlements &

Coutume Tom. IX. p. 211. note (1). & also XII. : comptes rendus VIII. 242

Rathery Hist. des États généraux. Guizot. Origine du Principe repré

Lehuërou Institutions Carolingiens &c

see an account of in Séances &c. de l'Acad. Tom IV p.333.&ff.

—— /458/ French Law.

Facciolatus says well "expedit, omnes Gentes Romanis legibus operam dare, his vivere." Note the collision of the 3 Laws before Rev— the code civile then made. See Locré, in to show Napoleon had a ~~[illegible]~~ the code Nap. Mem Pothier. See the Hist. Phil. Rev Fr. i. cell. LB.

460 (210) Progress of Civilization &c.

Comptes rendues Tom V. p. 233. sqq. Mém. par M. Passy

Human R. is identical & progressive.

In Every where there have been Slavery. Polygamy. Div. into Castes.

(Regal. noble. sacerdotal & [illegible])

all countries do not offer the external conditions of Prog. to the same degree.

Three causes that help.

1. Agglomeration of People.

2. Commerce & Navigation

3. Liberty & division of Labor.

Note effect of climate in Indies (verbal not blind others. Greece. (Beauty before utility.) Engd &c. By an inventor it does in Civ. but useful arts more so. a Rail Road fr Naples to Flor would not cost half St Peters. & would advance civilization 100 fold more. Steam Engine of Watt &c. more other the Phidian forde &c. Dr Faustus more than the Crusades.

Note the sort of Civ. possible in the Steppes of Asia — & the Nomades with absolute the noblest Civ. at first of all. this in R that so little advance in Asia. not diff. in Man but Geog. elements — conditions. Man identical but differently conditionate. Note to Nat Study. (Russia before Entrée to Europe Helvetia &c.) commercial nations rapidly — Tyre. (Manufacturing) Engd &c (comp. the Literature of In with that of England & the that Germ. produces Metaphysics. Poets Geometers &c. divines & à priori reasoners – Eng. the opposite men of details. Induction not deduction Phil. "Comfortable" in Eng. no Hist. no Phil. state of Nat. Phil.

Civ. changes its cradle – Infancy in Asia. then Europe &c climatic & geographic advantages of coast of Med. Sea – for Civ. once. but only of so little use now. (False ID.) But Mkt in each age finds a place which suits it well then. Am. eg. in 16 & 17. C. Further Civ. becomes less dependent on local causes. (Manufact. at a stream of water, now we carry Niagara in a coal pit.) Note the power of expansion acquired now a days. See the rapidity of communications &c. Steam. Note the most remarkable Races. Eng. Fr. & Am. getting hold of the Inferior. in Ind. China. Africa. Mexico. The world intensifies at home while it extensifies abroad. Note the vehicles of Civ. 1 War 2. Immigration. 3 Trade

Note Progress of things from Private to Public &c. eg. 1 Murder is a private wrong, which the Family may punish (1) with other murders, or (2) with compensation fine &c. 2. Murder is a Public crime against the State, which the State must settle. 3. It is a crime to compound the Felony &c &c.

Lib 62

Progress of Civilization

Prosp. of Civilization

464.

Women.

In rude times woman thought inferior to man because weaker in person & of less use in war. So she is a perpetual ward. 1. the Natural ward of her Father.
2 the acquired of her Husband. i.e. Lord &c (per Matrimonium)
3. after the death of her Son (ch Maternity &c).

See on condition of women in East Beaugui's articles on Polygamie in Comtes rendus &c. On other hand Urquhart, Spirit of East vol II ch XXIII–V.

Rosalynd's Madrigal

"Love in my Bosom like a Bee
Doth suck his Sweet:
Now with his wings he playeth with me,
Now with his feet.
Within my Eyes he makes his nest,
His bed within my tender Breast,
My Kisses are his daily feast,
But yet he robs me of my Rest!
Ah wanton will ye!
And when I sleep then percheth he,
With pretty flight,
And makes his Pillow on my Knee,
The live-long night.
I strike the harp, he tunes the Strings,
He Music plays, if so I sing,
He gives me many a lovely thing,
But cruel, he my heart doth sting.
Whist wanton, still ye!

464.

Woman.

In rude times woman slightly inferior to man because weaker in person & of less use in war. So she is a perpetual ward. 1. the Natural ward of her Father.
2 the acquired of her Husband. i.e. Lord &c (per Matrimonii).
3. after his death, of her Son (cf. Maternity &c).

See on condition of women in East Blanqui's article on Polygamie in Comptes rendus &c. On other hand Urquhart, Spirit of East vol II. ch XXIII–V.

Rosalynd's Madrigal

"Love in my Bosom like a Bee
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Now with his wings he playeth with me,
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Within my Eyes he makes his nest,
His bed within my tender Breast,
My Kisses are his daily feast,
But yet he robs me of my Rest!
Oh wanton will ye!
And when I sleep then percheth he,
With pretty flight,
And makes his Pillow on my Knee,
The livelong night.
I Strike no harp, he tunes the Strings,
He music plays, if so I sing,
He gives me many a lovely thing,
But cruel, he my heart doth sting.
Whist wanton, still ye!

466.

Oh bear ~~[illegible]~~ it, which is given thee to bear,
When the Brethren grow heavy with sympathizing Prayers,
Remember the Saviour went heavy of [illegible],
Sank down with his Brethren, then left it again.

Remember that He left alone with the night,
When his loved but his lost was taken in flight
When disciples slumbered beneath him his Fear.
Turned his [illegible] to his Father — & lo God was near,

Thou too hast thy Agony, dear One I know,
From thy Soul all overtaken all teary blood flow
Yet fear not, the Angel shall come at thy Prayer
& give the well-loving shall be with thee there.

Oh bear thou the cross

Tune Beethoven

I

Oh bear thou the cross which is given thee to bear.
Is thy Burthen too heavy ask Strength in thy Prayer;
Remember the Saviour, ~~the most human~~ divinest of men,
Sank down neath his Burthen - but took it again.

II.

Remember how he, left alone with the night,
While his loved but his lost ones took refuge in flight,
When Disciples & Women beheld him in fear.
Sought aid of his Father & found help was near.

III.

Thou too hast thy Agony, dearest one, I know,
Unseen in thy garden, what bloody tears flow!
Yet fear not. the Angel shall comfort thy Prayer,
And God the all-loving, shall be with thee there.

468 Subjects for new Journal.

1. Alexandrian School. Vacherot. Simon. Matter &c.
corruptos codices tom V. p. 361 sqq. Tell abt
Brucker. Tennemann. Tiedemann. Stanley.
Ritter &c

2. Philosophy of Fr. [illegible] Revolution &c. (p. 458.)
[illegible]

3. New Rel. movement in Germany.
Allg. Zeit. Hengstenberg Kirch. Zeit &c. Wislicenus &c.
write to Flügel for Facts & Doc.

4. Politics of [illegible]. A. State. B. Church
write to Flügel &c.

5. Irish Question.

Subjects for new journal.

6 State of Ethnography.
Trans of N.Y. Soc. of Fr Soc. Bartlett.

7. Condition of China &c
Blanqui in Comptes Rendus IX–X.
Biot. Hist. Instruction publique &c
Revue des deux Mondes, Eng & Am. Transactions &c.

8. Articles on Public Ed.
A. England. B. Holland. C Belgium.
D Prussia. E. Fr. F Rome.

9. Prison discipline &c. (sup. 384.)

10. Constitution of New York.

11. The Irish Famine &
Causes. consequences. Effect of former famine
on Population. (Remedy?)

Subjects for New Journal

12. to Coleridge.

13. Southey.

14. Wordsworth.

15. Shelley.

16. Landor.

Subjects for new Journal

470. Urquhart Spirit of East &c Turkey &c.

This is a remarkable Book which paints the Turks all couleur de Rose. He represents them as remarkable for all manners & virtues; a fine literature but [illegible] He thinks the condition of woman better off on the whole than in Western Europe. Polygamy a blessing. all the sultans - sons of slaves. (!) Mahomet made all = before the Law. Direct Taxation in Turkey. ([illegible]) no Pauperism Increase of the Rayahs. out of 40,000 Turks in Candia none with 2 wives. Greeks increased under the Turkish rule (!) But Turks diminished. Turks leave conquered countries their own Laws. Mem. the Abol. of Ambassadors in Turkey [illegible].

all the great Empires of the old world — it is said — built trade free from Sardanapalus to Charlemagne. Napoleon intended such thing of outline the Empire wh he had founded, no protecting duty. Greeks, Romans & Mahommedans taxed commerce for municipal not national purposes, Urquhart's Turkey ch. V. & Appendix p. 283 — if a direct tax were collected by municipal officers of the peoples choice — it would not be unpopular. 5 means of Revenue in Turkey, 1. Poll Tax. 2. Land tax = 1/10 of Produce. 3 assessed Taxes in towns not Agricult. 4. Customs 3/100. 5. Excise on Gunpowder Tea Wine &c. Mahomets scheme was, on Land watered by Rains 1/10. on land by irrigation 1/5. watered from wells 1/40. Capital in Trade 1/40. With the conqueror had only direct taxes. The Saracenic Emp. never + $\frac{10}{100}$ of its Rev from indirect taxation! Taxation direct in all towns & cities in U.S. only Gov. takes Duties. Did the old states have the financial troubles of modern ones? Was the difference the wealth of want of commerce?

In 1712. the Eng. Parl. laid an excise duty of 3d a square yd. on all calicoes made in Eng. 1714 it was 6d. (!) 1720 the Manufac of silks & woolens petitioned & Parl. forbid the wearing of any calicoes printed or dyed anywhere! In 1774 the Law was abolished tho' continuing & on the strong objection of the Manuf. of Lancashire. In 1831 duty of foreign cotton. 1831 on corn, &c Taylor Life of Peel. I. p. 5. Note.

Taylor's Life of Peel

Robt Peel eldst S. of Sir Robt Peel b. 1788. had 5 Bros
& 5 sisters. graduated at C.C.C. Oxford 1808. renouncing a Boy (1825) voted
Parl. 1809. Speech (Tory) 1810. Chief Sec of Ireland
1812. Rep of Oxford 1815. voted Vansittart's Resolutions
1811, ~~seconded~~ obtd in 1819 & altered Horner's Resolutions,
opposed Cath Emancipation. Helped allow Specie
Payt. for all the Landed interest hated him &c. 1820
Married Julia Dr of Gen. Sir John Floyd., Peel had £9000
per ann from his Father besides 4/9 of £500,000 & the
Landed Property entailed upon him. Manchester
Massacre 16 Aug 1819 Peel defends it. about the
Manufactures & c. & Machinery displaced labor.
Peel thot if Cath admitted to Parl. Quakers might be,
& that would be dreadful! p.136.
1821. Sec of State for Home Dep. opposed the admissn
of Catholic Peers. 166–173. Opposed Reform Bill. defd
holy alliance, & invasion of Spain. 194. Mitigates the
Criminal Law, but [illegible] upon the works of
Mackintosh & Romilly p 208 ~ (See Brougham who thinks
no pure spirit in this matter. accused of being the
follower of Canning, then a Rival 210 defends the
portrait of Ld Chancellor Eldon. 214. : thinks he is not
chargeable. 206. carries the Cath Emancipation.

Peel

He seems to have no Scientific principle of Statesmanship but always to be governed by the circumstances. I think he has put forward no Principle which he has not recalled—. he is in this a good type of the Eng Xtr. Bull—in this life of Peel—seems a very thick headed gentleman—he has no appreciation of a Principle.

Sir Robt. Peel says he has "no belief in disinterested Philanthropy" (Speech at London in 1849.) this is Xtistic of his class. He has no belief in disinterested Philanthropy. I suppose it is so with the respectable class of men—as a class every where—, But the highest men believe it; the lowest perhaps believe it. the pure Christians will practice it. Sir Robt Peel does not believe it!

474

Gottesgabe's Thought.

"I had a Friend—before all earthly friends;
Her gentle presence filled my heart with peace
Such as I but dream'd of in heaven there.
I knew no greater joy than this—to be with her
My heart ran o'er with gladness & then
Its bounteous streams in all. Her soul
Poured on me the full Brightness of ~~life~~ cup of Love,
I could no more—with her was Paradise.
Tho' in her presence I forgot my Pain,
Yet not her presence in my Pain forgot.
She was with me—my Light, my Truth.
In all the storms of life I went to her,
She laid her mothers-hand upon my head,
And all its pains were gone, her sister heart
She really lived in mine—& I forgot
The weariness of life, its bitter pangs.
She breathed in me her holiest Love & I
Remember'd not my sinful littleness
But was put up above ~~the~~ my cloudy self
And renewed me in a Holy Sphere."

All things on Earth (conspired) (kindly) with her,
Of her the ~~ancient~~ Rhine—did sing his earliest song
The Spring's first flowers seemed her alone to hail.

And the last lingerers mid autumnal frost—
Waited for her. For her the lily came
Raising the slipper cup with many leaves
And sprang sweetness forth. For her the gentian
Wore its fringe of blue — that most cerulean flower
And bloomed all day its perfect life for her.
"The earliest star which gleams in the west sky;
And that fond straggler from the host of night;
The moon with her romantic crescent form,
The sun himself, & each particular star
Seemed made for her — they were parts of her,
Were of a part of her or she of them,
I know not — but on each & all was writ
Her name — & in their presence her self.
For she only had grown to be their sum.
Can I be sad for her sake — oh no —
No more than for the stars & moon.
For each particular star, & all the flowers!"

476. (448–.) Prescott's Peru & {Comptes rendus VII. 386.}
{the office of Historian}

this work is nicely printed. the foot notes accurate, orderly, the whole seems the work of a gentleman, a man well-bred, accustomed to society, of good society, with no Ideas, but some accuracy, no love of Right. no elevation of Xtr of Republican virtue, but wealth. No thoughts in the Books—no Ideas. no great Intuitions. It is easy reading—requires no exertion. pass. before.

D graphic is the Style. never eloquent. Commonplace in all things, not vicious—but weak. plain advance in the thematic over "Conquest of Mexico" not full enough in account of the Public Domain. Language, arts, Rel. Manuf. Botany & Geology &

1. Xteristics of Style

Blunders. a preamble for accumulate proper things, I. p VII.

little blunder. p. 78–9. note 67. Estates. p. 476

[?] the two cups in term of Fortress. Fortaleza is not that a sort of cups not a "Fountain" X. p. 368.

Mere playing at "game of brag" p. 287.

Employment of Figures, always poor & weak, I. 384. 389. 390. 395. 421. II. 52. 123. 183. 238. 256. 303. 310. 358. 396. 428. Same in "Conquest of Mexico"

Common phrase "crystal water" I. 30. 244. "living rock" 63. 383. &c.

Remarks Peru &c

2 Xtianities of Myth &c

Mutter excuses for the Spaniards – I p. 409. Why none for the Mexican or other Heathen Sac.? Spaniards not Hypocrites (?) See B III. ch. VII. & p. 510. II. 37–. 114. 198.

admits war is a bad school for the X or Ht, II. 97.

Inhumanity of Prescott. II. 261–262. [See 314. 416. 467.]

Mocks "Love of the Public" commonly means "our good" 265!

More often in higher morality I p. 250. II 196–.

Contrast between attitudes of N. & S. A. II. 192–.

N. B. Aqueducts of Peru. I 48–. 114.

Roads of Peru, &c 87–.

Miracles. I. 335. 424. II. 52.

Probity. II. 335.

noble Xty of Gasca.

Town of Guiney forbid exportation of Granite. In 1261, a Law was made to forbid the exportation of wool from England 1307. forbid the exportation of Specie or Bullion. In 1354 the Exports amounted to £212,338. 5s. & the duties paid on these exports to £81,846. 12s. 2d. half of it paid on export of wool. In 1306 coal was forbidden as fuel by Proclamation. In 1635 Hackney coaches were forbidden in London by Royal Proclamation because "they were a great disturbance to the K. & Queen & their nobility in passing thro' the Streets, while they broke up the pavements, & made the price of hay exceeding great". Eccleston. Eng. Antiq. p 414. In 1577 the German Diet forbid the use of vitriol in dyes. They forbid also the use of Indigo, because they thought "the trade in woad was lessened, dyed articles injured, & money carried out of the country". 1594 & 1603 they repeated the prohibition. Queen Elizabeth had an act "for the better abolishing of Logwood" 23. cap. 9. 39 cap 11 Eliz. See McCulloch Industrial History II. 260 — & Beckman Hist inventions cited therein. In 1630 forbid exportation of wool &c; 1632 restrictions put on internal trade of corn &c in Engl. 1634. Export of woolen cloth confined to Merchant Adventurers (a co.) while in 1624 the Parl. threw it open to all merchants. See Whitelock's Memorials. an. 1643 gold & silver not allowed to be exported &c.

Sadly the Summer is passing along;
Its work is over; Night gains on the Day
But few are the pleasures I share.
The Lily is fragrant as ever before,
The Forget-me-not blossoms as blue as ~~before~~ on the shore
The Sky is as blue & as balmy the air!

But slowly & sadly the minutes pass by,
No life in my Ht., no joy in my Eye;
No Pleasure is left, but my Duty for me.
My Studies seem dull as the peasant's trade
My Life is a Sleep – my Light is a Shade
No product can please but Mortality.

Capefigue Louis XVI son administration et ses relations diplomatiques en l'Europe 4. Par. 1844. 4. [illegible] 481.

Capefigue is an old fashioned legitimist. he belongs to the reign of L XVI. no later. he hates the Public — but adores the Kings. It is refreshing to find a man who so loves the barbarous institutions of the M.A. the man is lovely and he can see no ill thing in any thing. Now he loves to speak of the piousness of the court — [illegible] of the silly affairs of the coronation of L XVI at Rheims. then he hates the Encyclopedists. then he abhors Turgot. Necker & the whole [illegible] of the Rev. Yet in his day L XVI was a kind, affectionate, silly man — had he been born in the [illegible] of the people he would have made a nice cabinet maker — [illegible] [illegible] [illegible] [illegible] the [illegible] would well [illegible] the [illegible] would be correct, the [illegible] [illegible] then — but he would never have become a [illegible] I hate him — & all his kin —

Historical Fictions

I know not why such troubles throng my Path,
But from my childhood up it was not been
With me as with the merry mass of men,
Toil & hard fare—Toil even in my youth.
The days I should have spent at school were gone
To tedious tasks which but the poor & hard
Pushed for the asking bread. Teachers were not,
And Books were scant & poor—& in the time
Which God so bountiful gives the child—but not
For me, twas all for toil. Early I tasted
The bitter cup of mortal life & knew
The sweetness of the Bread which toil has earned.
Yet was my life cheered by ~~[illegible]~~ most peaceful ho
Of fair renown & a dear name.
Oh what a soul of fire burnt in my breast;
Not Penury could tame nor even fright
My still unbending heart—I had a trust
In man—less in myself—& such a trust
As I in God—as truths which never fail.—
Well days went by—days of hard service
Toiling hours—nights of Prayer—
Days of hard study, of labour's nights.

Historical Pictures

The blessed life of Her. & henceforth became
To mortal invisible all over.

The [illegible] [illegible] down, [illegible] – Hand, lips, & word
And Her – [illegible] not mine – 'Tis Fancy all
But 'twas an intimation sent for Her
And in the [illegible] [illegible] of the world [illegible] life
My armour on –. No death shall ever o'ercome
No envy shall strike me down. No tears
Defile my face. Affection shall not die,
'Twill bind strong in Fancy, the others
Will [illegible] [illegible], and thou the angel
Who in my dream didst come & stoop upon
My path – whom to say in the [illegible] & [illegible]
Be blest – It were too much to dwell with thee
The mortal that would not become thy own
Lord there be done for thee to earthly earth.
So thou be blest. For with thy one be blest
Should [illegible] an aim [illegible] this
That thou hast chosen a mortal in an age,
Her [illegible] any in [illegible] offering [illegible] –
[illegible] [illegible] story to [illegible] [illegible]
The [illegible] [illegible] [illegible].

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Historical Fictions

I know not why such troubles strew my Path,
But from my childhood up it has not been
With me as with the merry mass of men,
Toil & hard fare - Trial came in my youth.
The days I should have spent at school were gone
To tedious tasks which bought the bread & warm
Scant for the aching limb. Teachers were not,
And Books were scant & seen - & in the time
Which God so bountiful gives the child - was set
For me, tears and for toil. Early I drank
The bitter cup of mortal life - & learned
The sweetness of the Bread which Sorrow has earned.
Yet was my life cheered by ~~[illegible]~~ most faithful love
Of kin & friends who were dear & near.
Oh what a soul of fire burnt in my breast;
Not Poverty could tame nor ever fight
My still contending Heart - I had a trust
In man - less in myself - & such a trust
As I in God - [illegible].-
Well days went by - days of hard service
Tedious hours - & nights of Prayer -
Days of hard study, & of labour's nights.

The blessing of Her. & henceforth become
Thou mortal invulnerable all over.

Then go forth anew, [illegible]—Hand, lips, & word
And heart—[illegible] not mine—'Twas Fancy all
But 'twas an admonition sent for Her
And in the strength thereof I'll walk through life
My armour on—. no death shall ever come
No envy shall strike me down. No tear
Defile my face. Affection shall not die
'Twill bind strong on Fancy, the others
Will [illegible] [illegible], and those the angels
Who on my dream did it come & stoop upon
My path—whom to say in the & the
Be blest—It were too much to dwell with thee
The mortal [illegible] would but be men to thy own
Love then be drawn for thee to earthly earth.
So then be blest. for with thy arm be blest
Should [illegible] an arm [illegible]
That who has chosen a mortal in his agony
[illegible] with any in tears of [illegible] Immort-
mality her story to him whom & for
The [illegible] destiny dead.

490 Reminiscences of Samuel Taylor Coleridge &
Robert Southey by Joseph Cottle. N.Y. pub. 1847. Wiley & P.
pp XVI, & 378. 12mo.

what pleasant names & memories come up in this Book.
Coleridge. Southey, Wordsworth. Robt. Hall & Lamb

write a brief article on Col. in M.Q.R.

note the [illegible] for Mr C [illegible] utterance "it was believed" he might become a valuable Unitarian minister" p. 69.

note his Unitarianism & defection therefrom. &c. 229–. 233–. 241–. 249–.

character of Porson. 89.
Hexameters &c. 85.
about Wordsworth 137.
the visit. 137.

[What are the posthumous works of Coleridge? What Memoir or life of him? Gilman. Allsop. Conversations &c.]

Geo. Dyer the [illegible] 156.
Southey & the [illegible] he criticised 172.–
note the man who predicted Cottle's genius p. 174 note
[see too p 146 for the man who paid the Porter next day.]
Southey's contributions to the Quarterly. p. 182. [347]
Fate of "Lyrical Ballads" 194–.
the Cornish Stoic & the crab. 206.
Wilstone's ghost-story. (?) 206.

[Cottle's Letter about Southey 310–]

Coleridge a Soldier. 204–. a Steward 231–.
– Habits &c. 258–296–. [350]
– Literary intentions 347. [182]

And are they all within the veil departed?
There gleams no wing along the Empyrean now.
And many a tear from human eyes has started,
Since angel touch has calmed a mortal brow!

No: Earth has angels, tho' their forms are moulded,
But of such clay as fashions all below.
Tho' harps are wanting & bright pinions folded —
We know them by the love-light on their brow.

I have seen angels by the sick one's pillow,
Theirs was the soft tone & the soundless tread,
Where smitten hearts were drooping like the willow,
They stood "between the living & the dead."

And if my sight by earthly dimness hinder'd,
Beheld no hovering cherubim in air,
I doubted not, for spirits know their kindred,
They smiled upon the wingless watchers there.

494

"Earth's Angels"

There have been angels in the gloomy prison,
In crowded halls—by the lone widow's hearth,
And where they passed, the fallen have uprisen—
The giddy paused—the mourner's hope had birth!

I have seen one whose eloquence commanding
Roused the rich echoes of the human breast;
The blandishments of wealth and ease withstanding,
That Hope might reach the suffering and oppressed.

And by his side there moved a form of Beauty,
Strewing sweet flowers along his path of life,
And looking up with meek and love-lent Duty;
I call her angel, but he calls her wife.

Oh many a spirit walks the earth unheeded,
That when its veil of sadness is laid down,
Shall soar aloft with pinions unimpeded,
And wear its glory like a starry crown."

I would I had a child – a little girl,
Or son to bear my name & take the Love
which I instinctively breathe out all day.
I was not born for thought – as many are
With genius fit to sing the wondrous world,
But I was born to love, yet now there is
No thing for my poor love to hang itself upon
And so it lies there ~~upon~~ on the ground, mildewed
& blasted with its own mighty tears,
I would not ask a child – or girl, or boy
For all my life – were blessed but to have
a child given me – as for my own – to bear
My name when I am gone, But could I have
a child only its infancy, & then ~~send back~~.
Send back its innocent Spirit back to him
I would not mourn – nor ever lift a thought
of mourning to Heaven. But yet my God,
I do not ask this Boon – I have oft asked
Thee oft for innocent things, but I will ask
only to be content & to love thee
By doing faithfully thy will.

Sketches of Series of Sermons

(1.) Self-concernment. (This [illegible] [illegible] [illegible] [illegible]!)

1. 2. Relation of Man to Matter — Earth [illegible] 479

2. 3. [illegible] [illegible] Spirit [illegible] Soul 480

481.

Self-command.

3. 4. Self-culture. Ideas & method. Possibility of Man

Helps to culture

4 5. (1.) Public Education of School & [illegible]

5. 6. (2.) Business & the world

6. 7. (3.) Sunday & the Church.

7. 8. 4 Life & Home.

9. Self Reliance & circumstance.

Series of Sermons of the [illegible] p. 516.

X [illegible] [illegible] of the Reformer.

New year [illegible].

Fear of death

Thanksgiving [illegible] of the day.

I [illegible] [illegible]

II [illegible] [illegible] of the [illegible] man.

III [illegible] of [illegible] [illegible] of [illegible]

Force & gentleness.

the Saint, the Hero. the X.

Names written in the Sand.

Lines of a Lover.

I wrote thy name with mine upon the sand,
And called thee all the tender terms I knew
Unto the wave & wind. But lo the next wave
Disjoined our joined names & mine was gone.
But yet methought the waters held delay
Where I had writ thy dear & loving name,
As loath to desecrate so fair a word.
But soon there came a wave so tall & strong
The giant broke the charm & tore away
The name, ~~thy name which~~ I so fondly wrote;
'Twas gone, all gone, no trace nor figure left.
And so I threw away the little stick
Wherewith I fondly wrote such tenderness.
And the contemptuous wave threw back the style
With which I wrote thy name. So here it is
The sole memento of the sweet fond things
My tenderness had writ. Even so are we
Joined & disjoined, & the uniting love
Lives on, amid the wind & wave & storm,
Even tho' tis cast away a hopeless thing
Still wind & wave & storm will bring it back,
For Love which joins so tenderly our names
Will not be severed & cannot be lost.

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Sketches of Series of Sermons

(1) Self-Consciousness, (This deleted pro causa speciali!)

1, 2 Relation of Man to Matter — Sermons 479

2, 3, Spirit Soul, 480

Self command. 481.

3, 4, Self-culture: Idea & method. Capability of Man

Helps to culture

4 5, (1) Public Education by School & college.

5, 6, (2) Business & the world.

6, 7, (3) Sunday & the Church.

7, 8. 4 Life & Home.

9. Self Reliance & circumstance;

Series of Sermons of the Minds of XG. p. 506.

Xmas Sermon of X as Reformer.

new year & old.

Fear of Death

Thanksgiving Dangers of the Day.

I Ignorance of the multitude.

II. Fear — — of able men.

III. Looseness of Protestant Ideas of Rel n.

Force & gentleness.

the Spirit, the Hero. the X.

Names written in the Sand.

Lines of a Lover.

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And called thee all the tender terms I knew
Unto the wave & wind. But the next wave
Disjoined our joined names & mine was gone.
But yet methought the waters held delay
Where I had writ thy dear & holy name,
As loath to desecrate so fair a word.
But soon there came a wave so tall & strong
The giant broke the charm & tore away
The name, ~~thy name which~~ I so fondly wrote,
'Twas gone, all gone, no trace nor figure left.
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Even tho' tis cast away a hopeless thing,
Still wind & wave & storm will bring it back,
For Love which joins so tenderly our names
Will [illegible] a [illegible] & cement to last.

Sketches of Series of Sermons

(1) Self-commandment, (This delevi pro causa speciali!)

1. 2 Relation of Man to Matter – [illegible] 479

2. 3. Spirit. Soul, 480

Self-command. 481.

3. 4. Self-culture: Idea & Method. Perfectibility of Man

Helps to Culture

4 5. (1) Public Education by School & College.

5. 6. (2) Business & the World.

6. ~~7~~, (3) Sunday & the Church.

7, 8. 4 Life & Home.

9. Self Reliance & circumstance.

Series of Sermons of the Merits of X. p. 506.

Xmas Sermon of X an Reformer.

New year & old.

Fear of Death

Thanksgiving Dangers of the Day.

I Ignorance of the Multitude.

II Fear — — — & [illegible] able men.

III Looseness of popular Ideas of Rel n.

Force & gentleness.

the Spirit, the Hero, the X.

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Unto the wave & wind. But the next wave
Disjoined our joined names & mine was gone.
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Where I had writ thy dear & lovely name,
As loath to desecrate so fair a word.
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The giant broke the charm & tore away
The name, ~~thy name which~~ I so fondly wrote,
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Still wind & wave & storm will bring it back,
For Love which joins so tenderly our names
Will not be severed & cannot be lost.

Journal

L & Aunt Lucy tell me how much better I am than last summer! Tis not so at all, but I do not tell them so for I would not needlessly afflict them. But the other morning, my arm & one side was numb, both hands were so, the left mainly, the Right numbed & I shaved, but the left Right mainly numb at the morning, with prickly pains from time to time. This never happened but once before, & that when I was about 20 or 18 perhaps. — I was unacably well the better part of May, & part of June, but the heat & discomfort of my study, the absence of proper food for my winter other things, [redacted] bring back the old evil which my breast I think will cure. I did not know how ill I was till I came here, & find that all my life is gone; I care for nought save my duty & that is not to [illegible]. I feel like a heart-broken & a ruined man, & think sometimes it were a mercy of Providence would take me back. not life a being to [illegible] to me. Still I will not murmur, but bear up.

wrote a sermon on Dr Channing — with his left elbows, shows the left when such a man dies; He looks over the gulf between clasping man; between the Genius & the clergy, the [illegible] & the Philistines. His life is valuable to the Profession &c. It requires a good deal of cultivation in a cultivated man to have a real sympathy with the literary class; He must be better than the society who [illegible] under the [illegible], Dr Channing — after his [illegible] theologies &c.

Journal

L & Aunt Lucy tell me how much better I am than last summer! 'Tis not so at all, but I do not tell them so, for I would not needlessly afflict them. But the other morning, the arm & one side was numb, both hands were so, the left mainly, the Right once & I shaved, but the left Right mainly numb all the morning, with prickly pains from time to time. This never happened but once before, & then when I was about 20 or 18 perhaps. --- I was considerably well the better part of May, & part of June, but the heat & discomfort of my study, & the absence of proper food for me & other things, [redacted] bring back the old evil which my death I think will cure. I did not know how ill I was till I came here, & find that all my life is gone, I care for o save my duty & that is not to do ignoble crime. I feel like a heart-broken & a ruined man, & think sometimes it were a mercy of Providence would take me back, not less a mercy to others than to me. Still I will not murmur, but hopefully bear up.

Wm E. Channing

wrote a Sermon on Dr Channing—what his life shows, shows the loss when such a man dies. He bridges over the gulf between classes of men, between the Germans & the clergy, the Hand worker & the Philosopher. His life a rebuke to the Pulpit &c. &c. It requires a vast deal of Cultivation in a cultivated man to have a real sympathy with the laboring class. He must be little lower than the angels who sympathizes with the Negroes, &c. Channing—after his violent theologies &c

L & Aunt Lucy tell me how much better I am than last Summer. 'Tis not so at all; but I do not tell them so, for I would not needlessly afflict them. But the other morning, I woke & one side was numb, both hands were so, the left mainly, the Right numbness & I shaved, but the left Right mainly numb all the morning, with prickly pains from time to time. This never happened but once before, & that when I was about 20. or 18. perhaps. —— I was remarkably well the better part of May, & part of June, but the heat & discomfort of my study, & the absence of proper food for me with other things, [redacted] bring back the old evil which my death I think will cure. I did not know how ill I was till I came here, & find that all my life is gone, I care for to save my duty & that is not to dis=noble science. I feel like a heart-broken & a ruined man, & think sometimes it were a mercy if Providence would take me back. not less a mercy to others than to me. Still I will not murmur, but hopefully bear up.

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492

"Earth's Angels"

"Why come not spirits from the realms of glory,
To visit Earth as in the days of old,
The times of sacred writ and ancient story?
Is Heaven more distant, or has Earth grown cold?

Oft have I gazed when sunset clouds receding,
Waved like rich banners of a host gone by,
To catch the gleam of some white pinion speeding
Along the confines of the glowing sky.

And oft when midnight stars in distant chillness
Were calmly burning, listened late and long,
But nature's pulse beat on in solemn stillness,
Bearing no echo of the Seraph's song.

To Bethlehem's air was their *last* anthem given,
When other stars before the *One* grew dim?
Was their last presence known in Peter's Prison,
Or where exulting martyrs raised their Hymn?

"Come let me wipe the tear away"

from Thiergartner's Poems &c (Gedichte,)

Come let me wipe the tear away,
which gathers in thine eye
Come let me bear the grief away
which brings that heavy sigh.
For I am strong & hard & stern
And to bear another's woes full easily can learn.

I know not why the tear is thine
Perhaps tis shed for me;
The griefs I feel thou shalt not bear
thine own too great for thee,
Then tell me whence the tear & groan
That I may ~~[illegible]~~ drink thy bitter cups, & bear thy cups alone.

"Earth's Angels"

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Is this more distant, or has Earth grown cold?

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To Bethlehem's air was their __last__ anthem given,
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Come let me bear the grief away
Which brings that heavy sigh.
For I am strong & hard & stern
And to bear another's [illegible] full easily can learn.

I know not why the tear is there
Perhaps 'tis shed for me;
The griefs that thou shalt not bear
Thine own too great for thee,
Then tell me whence the tear & groan
That I may ~~bear~~ drink thy bitter cups, & bear thy cups alone.

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Come let me bear the grief away
which brings that heavy sigh.
For I am strong & hard & stern
And bear another's wretchedness full easily can bear.

I know not why the tear is there
Perhaps 'tis shed for me;
The grief I feel thou shalt not bear
thine own too great for thee,
Then tell me whence the tear & groan
That I may ~~share~~ drink thy bitter cup, & bear thy cup alone.

500 "They tell me that the Heavens is bright"

I

They tell me that the Heavens bright,
And Nature's face is gay;
That flowers [illegible] a [illegible] light,
And Beauty fills the day,

II

They tell me that the yellow beam
Shines fair on Land & Sea,
That Earth & Sky [illegible] their form,
Chant their sweet melody,

III.

They tell me this, but tell in vain,
No Beauty can I see;
Gone are the flowers, the Heavens, the [illegible],
For I am not with Thee.

IV.

But I have not beheld for months a flower,
Nor seen the blooming Tree;
The days & nights most weary hours,
Is my pain with Thee.

— — — — — .

Parochial work.

I attend to Sunday School.

1. Singing. 2 General lesson. 3 Books. 4 Teachers.

5. Have a meeting of Teachers, &c.

II. Have a Meeting of young women. (Bible meeting)

III. Have a P.M. Lectures on Bible &c fr Oct to April.

500 "They tell me that the Sun is bright"

I

They tell me that the Summer's bright,
And Nature's face is gay,
That flowers emit a fragrant breath?
And Beauty walks the way.

II

They tell me that the yellow moon
Shines fair on Shore & Sea,
That Earth & Sky with bird & flower,
Chant their sweet melody,

III.

They tell me this, but tell in vain;
No Beauty can I see;—
Nor in the flowers, the Shores the Heavens,
For I am not with Thee.

IV.

I have not plucked far sweeter flowers,
Nor all the blooms I see;
The days or nights most lovely hours,
Is my part with Thee.

— — — — —

Parochial works.

I Attend to Sunday School.

1. Singing. 2 General Lesson. 3 Books. 4 Teachers.
5 Have a meeting of Teachers. &c.

II. Have a Meeting of Young Women. (Bible Meeting)

III. Have an P.M. Lectures on Bible &c fr Oct to April.

500 "They tell me that the Scenery is bright"

I

They tell me that the Scenery is bright,
And Nature's face is gay,
That flowers emit a fragrant light
And Beauty tells the day.

II

They tell me that the golden moon
Shines fair on land & sea
That Earth & Sky both late & soon,
Chant their sweet melody.

III.

They tell me this, but tell in vain;
No Beauty can I see;
None in the flowers, the skies the waves,
For I am not with thee.

IV.

I have not beheld, for months a flower,
Mid all the blooms I see;
The days or nights must only seem,
Is my pain with Thee.

— — — — —

Parochial work.

I Attend the Sunday School.

1. Singing. 2 General lesson. 3 Books. 4 Teachers.
5 Have a meeting of Teachers, &c.

II. Have a Meeting of young women (Bible meeting)

III. Have an P.M. Lectures on Bible &c fr Oct to Apl.

When I [illegible]

When the [illegible]

To the [illegible]

[illegible]

When I [illegible]

By the [illegible]

[illegible] by the [illegible]

[illegible]

When [illegible] my [illegible]

When heaven's [illegible]

When hand [illegible]

I [illegible]

When [illegible]

When [illegible]

And [illegible]

502

The Patron-Saint,

When I wander forth alone
When the waters make their moan,
To the wind or to the stone
I find myself with thee.
When I walk alone at night
By the moon, so still & bright,
Or by the stars' sweet silver light
Thou ever art with me.

When smarts my soul with blinding pain,
When heaviest drags the fatal chain
When hand & foot are bound amain
I feel myself with thee.
When fortune checks our bitter doom,
When light comes gleaming thro' the gloom,
And blessings circle in my home,
I know thou art with me,

The Patron Saint

And when I mount to heaven in prayer,
Freed from my griefs, my pain, my care,
[illegible] my soul that there
I oftenest pray with Thee,
When [illegible] I [illegible] the heaven
That the joys for which I've striven,
And [illegible] my [illegible] and all possess,
I [illegible] with Thee,

O come sweet Saint, sustain my life
Protect me in my hour of strife
As Friend and sister, [illegible]
[illegible] by [illegible]
When cloud & darkness dim the day,
When faint & fearful I stray
[illegible] heart [illegible] thy way
And [illegible] Thee.

4 ·5 8 2

The Patron-Saint,

When I wander forth alone
When the waters make their moan,
To the sand or to the stone
I find myself with thee.
When I walk alone at night
By the moon, so still & bright,
Or by the stars' sweet silver light
Thou ever art with me.

When smarts my soul with bleeding pain,
When heaviest drags the fatal chain
When hand & foot are bound amain
I feel myself with thee.
When fortune checks in bitter doom,
When light comes gleaming tho' the gloom,
And blessings circle in my home,
I know thou art with me,

The Patron—Saint

And when I mount to Heaven in Prayer,
Freed from my griefs, my pain, my care;
And all the ills my soul that tear,
I oftenest pray with Thee,
When without I scan the Heaven,
Find the joys for which I've striven,
And know my sins are all forgiven,
I feel blest with Thee,

Oh come sweet Saint, sustain my life
Be with me in my time of strife,
As Friend or Sister, Mother, Wife,
Oh ever be with me,
When cloud & darkness dim the day,
When faint & fearful I stray
Sweet heart take me by thy way
And I would fly to Thee.

The Patron-Saint,

When I wander forth alone
When the waters make their moan,
To the wind, or to the stone
I find myself with thee.
When I walk alone at night
By the moon, so still & bright,
Or by the stars sweet silver light
Thou ever art with me,

When smarts my soul with blinding pain,
When heaviest drags the fatal chain
When hand & foot are bound amain
I free myself with thee,
When fortune checks our bitter doom,
When light comes gleaming thro' the gloom,
And blessings circle in my home
I know thou art with me,

The Patron – Saint

And when I mount to Heaven in Prayer
Freed from my griefs, my pain, my care;
[illegible] all the ills my heart that tear
I softest pray with Thee,
When without I scan the Heaven
And the joys for which I've striven,
And Rescue my sins are all forgiven,
I feel I am with Thee,

O come Holy Saint, sustain my life
Be with me in my time of strife,
As Friend or Master, [illegible]
Oh ever be with me,
When clouds & darkness dim the day,
When faint & fearful I stray
Sweet Saint shed down thy heavenly ray
And lead [illegible] to Thee.

504 (356) War Mexican (525)

note the [illegible]

Poetic [illegible]

LINES

Suggested by the ringing of bells and the firing of cannon in celebration of the capture of Vera Cruz.*

An Incident of the Battle.—The following incident of the bloody battle of Buena Vista is commended to the notice of those pious whigs and democrats who will probably vote for old *Rough and Ready* as the next President. We abridge it from the New Orleans Picayune:—

At the crisis of the battle General Taylor sent Col. McKee with a Kentucky Regiment to sustain a column which began to stagger under a heavy Mexican charge. The ground which had to be passed over was full of ravines which gave the troops the appearance of falling into disorder under the Mexican fire which annoyed them. Under this belief General Taylor turned to Mr. Crittenden and exclaimed, "By G—d, Mr. Crittenden, this will not do—this is not the way for Kentuckians to behave themselves when called upon to make good a battle. It will not answer, sir," and with this he clenched his fist, knit his brow and set his teeth hard together. However, after passing the broken ground the Kentuckians formed in good order and gave the Mexicans a deadly fire, which restored the battle. Upon this the old general broke out with a loud hurrah. "Hurrah for old Kentuck," he exclaimed, talking as it were to himself, and rising in his saddle—"That's the way to do it; give them h—ll, d—n them," and the tears of exultation rolled down his cheeks as he said it.

The Picayune has the following very ingenious apology for this piece of profanity, which we advise the pious who are going to vote for the old hero to commit to memory:

Some of our readers may regard this incident, which we derive from one of the parties concerned, as savoring more of profanity than generalship; but it must be borne in mind that under the excitement of such terrible scenes of havoc and bloodshed, those engaged in them use the name of the God of Battles with some degree of familiarity. 504

And their tears draw down answering tears from the skies.

April 13, 1847. James Kennard, Jr.

*The bell of the stone church was not rung. 504

men [illegible] to

not to a lot of Dough – especially of the God of Battles

men at 70 (? the number) that were

at 6. Scourged with 200 lashes both

Note that all the criminals since 1620 have not robbed & stolen ~~Rakes~~ rapes & murders – as the Am Gov. in this one war

Shows that the People like the War for [illegible]

yet the aim of Gov. is to prevent. ~~that~~. Rob. Rake or [illegible]

love of overcoming something. the young servant moved by his limbs,

&c. (see this in a Dog. &c). Take a couple of the lowest men of Boston & let

them murder one another in your sight. Such of a city – horrors

Read the whole of Adams's speech on annex of Texas, especially pages

p103 – "I put the question" &c. in Historical Society. &c

a writer in Young America for May 13. 1848. says he "saw 16 deserters hung

& 16 whipped & branded. again 30 men were hung."

Cambridge, Oct. 25th, 1847.

BOSTON COURIER.

TUESDAY MORNING, OCTOBER 26, 1847.

Joseph T. Buckingham, Editor.

From Mexico. The New-Orleans papers bring ny additional documents (consisting of military ers, &c.) relative to the recent terrible conflicts nd about the city of Mexico, but their substance been mostly anticipated by former accounts already published.

n one order Gen. Scott says he has undoubted in-nation that an extensive conspiracy was on foot urprise (by means of an insurrection) our guards quarters, and murder our officers and men. The ers in the conspiracy are said to be Mexican offi- in disguise, and priests. The men who are to he work are some 1500 recently discharged con-. The General calls upon officers and men to n their guard. Measures were in progress to ar- the instigators of this conspiracy.

en. Quitman, the civil and military Governor of city, issues an order requiring Mexican officers in city to report themselves to the Inspector-General he American Army, or they will be proceeded against as spies.

The following are the names of the deserters recently hung at San Angel and Mixcoac:—

W. A. Wallace, Lawrence Macky, Patrick Dalton, Henry Whistler, Elizier S. Lusk, James Spears, Dennis Conahan, Jas. McDowell, Martin Lydon, Wm. H. Keeck, Wm. Oathouse, Henry Octker, Wm. O'Conner, Andrew Nolan, Herman Schmidt, R. W. Garretson, Martin Miles, Abraham Fitzpatrick, Frederick Fagal, Henry Klager, Henry Longenhammer, Francis O'Conner, John Appleby, M. T. Frantius, Peter Neill, George W. Jackson, Kerr Delaney, John Price, John Cuttle, Richard Parker, Parian Fritz, John Benedick, Auguste Morstadt, John Rose, Lachien McLachlen, John Cavannaugh, Richard Hanly, Gibson McDowell, Lemuel A. Wheaton, Patrick Casey, Patrick Antison, Harrison Kenney, Roger Hogan, George Dalwig, Barney Hart, Hugh McClelland, Thomas Millett, John McDowell. 48

There were several others who were condemned to be flogged fifty lashes each, branded with the letter D on the cheek, to wear an iron yoke weighing eight pounds, with three prongs, each one foot in length, around the neck, to be confined at hard labor in charge of the guard during the time the army remains in Mexico, and then to have their heads shaved and to be drummed out of the service. 504

Aug. 24. **Birthday**

Returned from Provincetown with all the passage from VIII½ a.m. of 23d to V½ a.m. of 24th. for 18 hours being either sick or looking over the side of the vessel. I shall not be caught this way again very soon.

So I am 37 years old!

(from p. 504) Mexican War.

Note that before the Mex. War, the talk in the Mass. Hosp. Life. Ins. in which Edmund Dwight says - there must be one of 4 wars 1, a war vs. the Currency, 2. vs the Tariff, 3 vs. England, or 4 vs Mex. and this was the least to be thought of. Winthrop had written one for Information &c

504(356) War Mexican (525)

LINES

Suggested by the ringing of bells and the firing of cannon in celebration of the capture of Vera Cruz.*

Ho! Christians, rejoice, there is news of a fight,
Rejoice for the vict'ry of wrong over right.
Vera Cruz is in ruins, the battle is o'er,
Babes, matrons and maidens lie stiff in their gore.
'Mid the crashing of shot, and the bursting of bombs,
Dark Slavery triumphs, pale Freedom succumbs.
Ho! Christians, rejoice, this is christian-like work!
Not the deed of the barbarous heathen or Turk.
Bid the merry bells ring, and the loud cannon speak,
For the battle is won by the strong o'er the weak.
Ho! brothers, rejoice at the glorious news,
We are *Christians*, no doubt! *battering down Vera Cruz!*
Rejoice, for in *this*, worthy compeers have we,
Pandemonium rings with demoniac glee;
The boom of the cannon, the clang of the bell,
Find a ready response in the echoes of h——!

But the doomed city sends forth a cry of despair;
The mourner, the mangled, the murdered are there.
Heaven looks on the vanquished with pitying eyes,
The bosoms of angels respond to their sighs,
And their tears draw down answering tears from the skies.

April 13, 1847. JAMES KENNARD, JR.

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*The bell of the stone church was not rung. 504

note the eff
Party—which
comps. the
corn to the
first came
Mem. the Table (i
a Candle & the Soldiers Kneeling to the
Host. & have little against the war! But if
men kneel to a Representation of Dough—ah
not to a God of Dough—especially if the God be baked dough!

Men are 70 (? the number) that were hanged. Slowly & per drum
the 6. Scourged with 200 lashes, bodies dug their graves. &c.

Note that all the Criminals since 1620 have not robbed & stolen or burnt so much, committed so many assaults, ~~Rakes~~ rapes & murders—as the Am. Gov. in its one war. Destruction of Property, of Life, &c.

Show that the People like the war from a corps of armed men, for yet the aim of Gov. is to prevent. ~~[illegible]~~ Rob. Rank &c.

love of overcoming something. the young servant moved by his limbs, &c. (See this in a dog. &c). Take a couple of the lowest men in Boston & let them murder one another in your sight. Smell of a city—women

Read the whole of Adams speeches on annexing of Texas, especially pages p103—. "I put the question" &c. in Historical Society. &c

a writer in Young America for May 13. 1848. says he "saw 16 deserters hung & 16 whipped & branded. Again 30 men were hung."

Aug. 24. Birthday

Returned from Provincetown — with all the passengers from VIII ½ a.m. of 23d to V ½ a.m. of 24th. for 18 hours keeping on deck — or looking over the side of the vessel. I shall not be caught this way again very soon.

So I am 87 years old!

(from p. 504) Mexican War.

Note that before the Mex. War — the talk in the Mass. House of Reps. was, in wh. Edmund Dwight says — there must be one of 4 wars 1. a War vs. the Currency, 2. vs the Tariff, 3 vs. England, or 4 vs Mex. and this was the least to be thought of. Winthrop had written on for Information &c

5 f 06.

Summary of y^e teaching of Xty

1. ~~The~~ Principle of Xn teaching. Love to man

I Peculiarity of X G – that it is abs. Rel. i.e. abs G. & abs P.

Abs G. = G without limitation – & so it is in origin Intellt –

absolute, immediate – at critical state.

all else must derive in part from Experience – this transcends.

so that Peculy of Xn Mor. derived wholly from Man's Nat. and from Man's Unity. &c.

I Individual.

II. Family.

III. Church.

IV. State.

V. World.

Return to Boston.

Sept. 1. Came to Boston at IX 1/4 A.M. 1847

The summer is over, a most unsatisfactory summer to me. I have done 0; possessed 0; meditated 0. The summer has been long & fruitless. I feel now on returning to Boston — a degree of lassitude & insufficiency which astonishes me. I am not expanded as before by the vacation. I seem to have lost the summer, its joys & its lessons. I have none — or few of the common stimulants to action — I have no desire for wealth, as little for fame. & the affluent Power, never grasp at. I have no children, & the delights which to most men cluster about one spot — are not for me. Still I have Duty & Truth. Is that enough? I think if this were not that for all — for enough. I should have been constituted quite otherwise. Still if I am well I will work — work, work. I will not work for fame — for riches, for Power — but for God. I cannot be happy — I may be useful — I think I shall be — at least I can set the lesson of contentment — of resignation.

Now the rattle of the Pavers is no music in my ears — but the roar of the Street. Oh for the chirp of the crickets — which perhaps I shall not hear again, this year.

5.08

Davis Myst. & his Revelations.

1 Study the matter of Ecstasy A. Physiologically. B Psychol.

2 —— —— Mysticism &

Alexandrian see the Monographies. a Comptes rend

1845 T. p. 15ff. ~~45 vol~~ see the former vols.

comp. Böhme, Fox. St Theresa, Plotinus &

St Francis. note the diff. betw. A, pers. B.

Xn. (a cath. b Prot. c. neither cath. nor Prot.)

C. Mahometans, (Tholuck. Bluthensammlung &

see Lélut in Comptes rend. XIII. p. 134—. Malebranche on do p. 130.

The Widower by
Sidney Fender (Harbinger. Aug. 28. 1847)

"In the most early morn
I rise from a damp pillow, tempest-tossed
To seek the sun with silent gaze forlorn,
And mourn for thee my lost
Isabel.

That each hour I meet
The daily vigil of my life to keep,
Because there are no other lights so sweet,
Or shades so long & deep—
Isabel.

And best I think of thee
Beside the chestnut shade & brightest sun,
When mystic lot it was in life to be
Unlamented, unwept by none,
Isabel.

Men said that thou wert fair:
There is no balm upon the summer air,
There is no brightness in ~~a~~ the above
With thy warm love
Isabel.

The Widower

Who said that thou wert bright:
There is no whiteness in the winds that blow—
There is no darkness in the winter's night.
Like thy dark woe.

Hebel.

And yet thy page did miss ~~[illegible]~~
Man's footsteps; in their haunts thou hadst no joy;
The delights of earthly delights were these to thee;
In thy secret heart, & in thy bliss
And grief, for life to cry

Hebel.

And so my heart's despair
Looks for thee, on the falling snows with care;
While the vast earth is at her evening prayers:
Ere yet she putteth on her worldly air
And wakes her for the world.

Hebel.

When the sunburst is over,
My weary way about the world I take,
Long suffering much, speaking more,
And all things for thy sake.

Hebel.

The widow.

But never more I dare
To see that image, till the day be new,
And life hath lustre in the cool-breath'd air
And earthly joys are few

Mabel.

Thus that last hour appears
Which was a joy to few on earth but me;
In the gay light I see thy gentlest glee;
In the deep dews thy tears.

Mabel.

So with Prometheus moan,
Ye understood whereof I mean to grieve;
Blest with one only thought, that alone
Can fade — that those three years shall still shine on
My Beauty, as its Beauty thou art gone,
Those years that saw no eve.

Mabel,

My Beauty art thou gone;
As some bright meteor gleams across the night,
Gazed on by all but understood by none,
And dying by its own exceeding light

Mabel."

Buddhism.

see Burnouf Introduction à l'Hist. du Buddhism.
see its Rev in A L Z. 1846.
and by St. Hilaire in Comptes rendus, 1847, No. 1.

The Clergyman ~~& the~~ Statesman.

The Statesman as such is busy with the external affairs of men, & their external relations—as citizens, & the like. As subjects of the State & bound to keep its Statute, the highest Law is Custom,—Precedent. He therefore does not appeal to Conscience, or Reason, never as the ultimate, but only as the subordinate. He seeks the outer-perfecting in its material basis. & of such means therefore as will produce it. Expediency is even as the Right. The State more than Man. Vested privileges before the absolutely unalienable Rights of Mankind. He looks not—or in an end have to the Wardship of human individuality nor even as the Ward to the State as a whole—but to the majority his interest. Then he looks not to the good of all—but only of the greatest number—patient of causes the Scheme which is to bless all. Which is the greatest good.

The Clergyman as such is busy with the internal affairs of men—their internal relations, as Spiritual beings, as immortals, he regards them as Brothers—subject to the Law of God, which is the Law paramount. He appeals to C. & R.—the expositors of that Law—the supreme court of Mankind. He seeks internal & collective perfection. Holiness of Heart, nobleness of life—the balance & equilibrium of the man, he despises all means except such as are just. What is Right & true—is above all—the lengths out the expedient, vested privileges Lordships, traditions are 0 before the free Soul. Each person is endowed—possessed of all the rights of Mankind, the child of God, whom the whole universe was made to serve, to wrong him is a Sin. Whoever acts

514 The clergyman & the Statesman.

God. knows the greatest evil & of the unknown good. Prudently — works by all that deceives the eye and best means. He looks over the relations of the State & considers men as Bros of one great family & heirs of immortal life. He knows no Party. no peoples but he is himself a Representative of truth. Steadily steps in the measure of God, but careless tho' to the consequences. To him Party is no great evil — Nature & the Laws of the self. but the most especial & doubtful of good. He looks natural justice as above all human Statutes, and over your constitution — your Laws, your Bibles, your State & Church. He [illegible] immortal life is perfect — therefore [illegible] [illegible] [illegible] which [illegible] [illegible] [illegible] [illegible] a harvest [illegible] [illegible] the Transparent of the [illegible] [illegible] [illegible] [illegible] wealth. Yet the Statesman looks down on his humble Bro of the Pulpit — as a mean man in a low calling

Hints for Lect on French Revolution 519

Fr. Rev. an attempt to find a political remedy for political vils. I what were the Evils? II — the Remedy? III — — Result?

Laferrière. Locré. Codes V. Loysel. ant. new Ed.
see all the Histories &c.
note on Hist of Fr Law in 1830—. see what done by the Rev of July 1830. see some instances of defects of Laws in Mill's Polit. Economy vol II. 523—.

514 The clergyman & the Statesman,

God. Knows the greatest evil [illegible] the unknown good. Purchases—works & all that deceives the eye are but means. He looks over the relations of the State & considers men as Bros of one great family & heirs of immortal life. He fears no King, no people for he is himself the Representative of truth, silently thoughtful in the presence of God, but conscious tho' to the unconscious. To him Poverty is no great evil—Honors & Fame Power & success, but the most ephemeral & doubtful of goods. He looks on natural justice as above all human Statutes, rules over your constitution—your Laws, your Bibles, your State & Church. He sees immortal life is perfect—therefore [illegible] [illegible] which fasten upon small minds a haunt for which the [illegible] is the [illegible] pleasure bears for a [illegible]. Yet the Statesman looks down on his humble Bro of the Pulpit as a mean man in a low calling!

Hints for Lect on French Revolution

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see all the Histories of Fr.

note on Hist of Fr Law in 180–. see whole dom of the Rev of July 1830. see some instances of which the Laws in Mill's Polit. Economy vol II. 523–.

520 (p519) Lect. on Fr Revolution.

French Law. A. coutumes

1. written, Barcelona 1068

2 —, Anglo Sax. 1080 at commen of Norm. Conq.

3 —, Bearn 1088 Gaston IV

4. — Etablissements de S. L. 1270. the 1st written C. of Fr.

note the Livre des Fiefs Lombards. 12 C. Assises of Jerus. 1099.

the charters of XII & XIII C. Beauvais. 1141. Abbeville 1184. Dijon 1187. Rouen, 1207.

Philippe de Beaumanoir, 1285. Jean Faber (13??) "Pere du droit Français" as it is said. Le grand Coutumier (14??) of Chas VI.

5. General redaction of Chas VII. 1453—.

Fr Rev

Fr Law before Rev note on claims of L. XIV. Laferrière. I 396 sqq.

Antinomy

of

Idea	&	Fact
1. Limited Monarchy	—	Absolute Institutions
2. Freedom & Equality		Bondage & Privileges
3. Liberty of C. R. F.		Absolutism in Rel. &c Dogma.
Freedom of Wp. Philos. &c		Rites &c. Old Church.
4. Naturalism.		Supernaturalism
5. Admission of Merit to office.		Aristoc. Privilege, venality
Justice & Equity in Pol.		heirs. offices &c.

Laferrière. I 557.

522 Lect. on French Revolution.

Res brought about. see Laferrière. II.

1 Reform in the Monarchy. Const. charter II.276.
2 — — — army Nat. guard. promotion (II. 39–.
3 — — — Imposts. no corvée. no exemption (40–.
4 — — — Judiciary (152–.
5 — — Church (333– (.82–.136–
6 — — Feudal customs (104–.124–.
7. — — . Laws of Property (153–. 289–.
8. — — Trade (180–.
9. — Municipalities.
10 — — Family (.238–.313–.
(Force (masculinité) & inequality giving way to Justice & Equality.)
11 — — Codes. Nat. Idea Liberté civile. (445–.

Fr. Revol.

note how much more difficult was the Fr Rev. than the Am. & how much more complete – no Sly. abt. but lack of totality in the Eng. mind & so in Am. note the great men of the Rev. & since. Louis Philippe. Guizot. Villemain. Cousin. &, &, &.

524. Xty in old time.

In Severus Sanctus' carmen bucolicum is a queer recommendation of Xty. — it saves sheep &c for the rest. vs. 105 —

Signum, quod perhibent esse crucis Dei,
Magnis qui colitur solus in urbibus,
Xtus. perpetui gloria numinis,
Cujus filius unicus.
Hoc signum, mediis frontibus additum,
Cunctarum pecudum certa salus fuit.
Sic vero Deus hoc nomine praepotens
Salvator vocitatus est.
Fugit continuo saeva lues greges:
Morbis nil licuit. Si tamen hunc Deum
Exorare velis, credere sufficit
Votum solum piis juvat.

Poetae Lat Minores. Tom II. p. 226-8.

In 1020 a Bp of Aquitaine claimed a Rev. from an angel that all should make Peace on Earth. the matter was discussed in councils, & led to substitution (by the Ch) of suspension for seasons of religion.

In 1041. Ch. established the Truce of God. In 1150. a carpenter of Puy en Velay said that the V. appeared to him & commanded Peace, this had much effect. In 1230 St Louis established truce for 40 days after an offence - quarantaine le Roi, or Truce royale. Laferrière. Hist du Droit Français. t. I p. 294.

***American Battles.*—The following are the comparative losses in the battles of the Revolution, arraigned according to priority:**

	Br. loss.	*Am. loss.*
Lexington, April 19, 1775	273	84
Bunker Hill, June 17, 1775	1054	453
Flatbush, August 12, 1776	400	200
White Plains, August 26, 1776	400	400
Trenton, December 26, 1776	1000	9
Princeton, January 5, 1777	400	100
Hubbardstown, August 7, 1777	180	800
Bennington, August 16, 1777	800	100
Brandywine, September 11, 1777	500	1200
Stillwater, September 17, 1777	600	350
Germantown, October 4, 1777	600	1200
Saratoga, October 17, 1777	5752 sur.	
Red Hook, October 22, 1777	500	32
Monmouth, June 25, 1778	400	130
Rhode Island, August 27, 1778	260	211
Briar Creek, March 30, 1779	13	400
Stony Point, July 15, 1779	600	100
Camden, August 16, 1780	375	610
King's Mountain, October 1, 1780	950	96
Cowpens, January 17, 1781	800	72
Guilford Courthouse, March 15, 1781	523	400
Hobkirk's Hill, April 25, 1781	400	400
Eutaw Springs, September 8, 1781	1000	550
Yorktown, October 19, 1781	7072 sur.	
Total	24,853	9,697

525

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Morbis nil licuit. Si tamen hunc Deum
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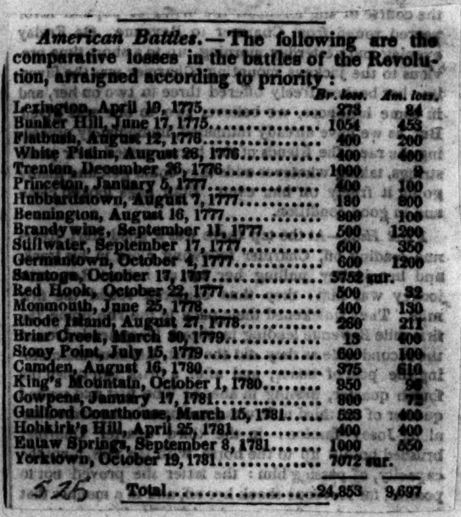
Votum sola fides juvat. &

Poetae Lat Minores. Tom II. p.226-8.

(504) War.

In 1020 a Bp of Aquitaine claimed a Rev. from an angel that all should make Peace on Earth. The matter was discussed in councils, & led to prohibition (by the Ch) of vengeance for murder of relatives. In 1041. Ch established the Truce of God. In 1150. a carpenter of Puy en Velay had & other V. visions which recommended Peace, this had much effect. In 1235 St Louis extended truce for 40 days after an offence – quarantaine-le-Roi, or Trêve royale. Laferrière. Hist du Droit Français. t. I p. 284.



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Total	24,853	9,697

525

"Oh Brother who for us didst meekly wear."

Oh Brother who for us didst meekly wear
The crown of thorns about thy radiant brow;
What Gospel from the Father dost thou bear,
Our Hearts to cheer, making us happy now?
'Tis this alone, the immortal Savior cries,
To fill thy Heart with ever active Love,
Love for the wicked as in Sin he lies,
Love for thy Brother here, thy God above,
Fear no ill, 'twill perish in its day;
Live for the good, taking the ill thou meet'st;
Toil with thy Soul, with manly Labor pray,
Loving & living learn thy God to trust
And he will shed upon thy Soul, the blessings of the just.

Xn Morality.

The central point of Xty is Love. this affects its theoretic side – Piety – the Poetry of Rel., & its practical side – Morality or daily Prose. 1 Forms are 3. ordinances: times – Sabbaths. Places temples &c. Persons = Priests. Books. Bots &c. The form of Piety is the ~~ter~~ Prototypical – Piety itself. P. in its monadic, eternal form & dynamic State 2 So Laws are 3 Statutes, governmts. Kings & Parties, committees, thrones &c. Nations 3 in [illegible] for all. Morality in its dynamic State. Now a code of Morals founded on Love – is the Xn code so [illegible] a Law of Jesus of the Morals of Xty. P. a perpetual revival. a Re-spiration of the divine.
Mty a ___ Religion an application of pious Power.

I the Principle of Xn Mty. J warmed by Love &.

II. – Practical App of Xn Mty.

A. to Individual.

B. – Society

a. The church

b. – State.

c. War.

d. Trade.

f. Labor.

g. Home.

a Ditty.

Oh what a sad & tormenting waste
Of longing with my heart for thee.
Tis true that my joys are fled hence;
Thy absence tears my myself from me.
I have no pleasure in the midday hours-
Because the light of all my days is not before

I have no cut the tender binding tie
Which kindly links my heart to thine;
Joining so mean a thing as I to light.
Gilding my clay with light divine
Elias threw out of the fiery car
Which bore the prophet up the man in fiery star

a wish

Let all the winds that blow,
Blow soft on thee most dear & lovely one;
The summer's dew, the winter's snow,
The stars, the moon, the sun,
Their gentlest virtues on thy spirit throw.

As mother, sister wife
May thy child's blessings fall upon thy head,
Brother & sister bless thee mid the strife
Which round the world is spread,
And may thy husband's love fulfil thy happy life.

an Idyll.

Oh what a dear & [illegible] sense
Of longing [illegible] my love for thee.
'Tis true that my hopes parted hence;
Thy absence tears my self from me.
I have no pleasure in the midday sun —
Because one light of all my days is set & gone

I have now cut the tender holy tie
Which kindly linked my soul to thine;
Joining so mean a thing as I to come so high.
Gilding my clay with light divine
Elias threw out of the fiery car
Which bore the prophet up — the mantle flung afar

a wish

Let all the winds that blow,
Blow soft on thee most dear & lovely one;
The summer's dew, the winter's snow,
The stars, the moon, the sun,
Their gentlest virtues on thy spirit throw.

As mother, sister, wife
May thy child's blessings fall upon thy head,
Brother & sister bless thee mid the strife
Which round the world is spread,
And may thy husband's love fulfil thy happy life.

530

a dream.

I dreamed I was with thee!
'Twas but a dream.
a sweet celestial gleam
From thee that fell on me.

I woke thus alone!
that was no dream.
nor came a kindly gleam
When my bosom cold as stone.

oh could that dreary dream
Forever last
nor sadly parting heavy past,
I were a St, nor should not know.

The Morning.

The dawn is coming up the East;
and o'er the west,
Her maiden glances kind;
She blushes into day.
The violet & the rose are fired,
& dew drops glitter in the virgin ray

Another dawn is coming up the East.
Clad in ~~new~~ a glorious vest
Of glory that will not decay.
~~Death~~ It is the rising of the soul;
~~Farther~~ is immortal day
Where near lofty hearts their Christ will.

530

A dream.

I dreamed I was with thee!
'Twas but a dream,
A short Elysian gleam
From thee that fell on me.

I woke thus alone!
That was no dream.
Nor came a single gleam
When my bosom cold as stone.

Oh could that dreamy dream
Forever last
Nor sadly parting heavy past,
I were at rest, nor should not know.

The Morning.

The dawn is coming up the East;
and o'er the west,
Her maiden glances kind;
She blushes into day.
The violet stars [illegible] find.
& dew drops glitter in the [illegible] way
Another dawn is coming up the East.
Clad in ~~new~~ a ~~fleecy~~ vest
Of glory that will not decay.
~~Death~~ ~~It~~ is the coming of the soul;
~~Further~~ is immortal day
When new beauty knows [illegible] control.

Wishing

I asked the western wind
as it came fluttering by
What news from thee it bore;
It breathed a distant sigh,—
And dying spake no more,
While I was left behind.

~~~~~~

I questioned every star,
What news it brought of thee.
And each star answered mournfully
"She dwelleth still afar."
Small comfort that to me.

~~~~~~

I asked the new born day
As brightly up the sky
If he could bring me word of thee
She who often thus sigh.
Came hither soon & [illegible] with [illegible]
Then turned on his way.
With cruel & [illegible] day.

Friendship.

Oh sacred Friendship, which no passions mar;
That joins two persons to a perfect whole;
Both proof for all the hurts that war;—
The flesh accordant to the answering soul:
What joy art thou to man's or woman's heart!
Taking from neither, but giving unto both;
Doubling of two, the lesser greater part;
To man thou offerest an angel's troth,
Filling the world with heavenly bright green
Halving the ill, thou makest sorrows less;
And marking manifold each joy that's seen,
Abating the bitterness of all distress,
And to the perfect soul givest pure unmixed bliss.

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And then he drew the highest picture
Whom God had fancied in his early light.
Prepared his canvas and vulgar men to see,
And God [illegible] made bare to mortal sight.

I walking [illegible] [illegible] [illegible] day
In [illegible] [illegible] [illegible]
If he [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Dark of glory neither near
Thy happy soul from ~~[illegible]~~ me
But a little Poem now
Forces me over to thee.
As little barks skim
On the summer sea.
So o'er its sapphirety wave
I send this back to thee.
Would it could bring thee o'er to me.

374. Miracles

While Sir Thos More was a child his nurse was carrying him on a horse, stept in water, the horse stepped into a hole & she "threw the infant over a hedge into a field -- when she came to take him up again found him to have no hurt at all." C. More's Life of More. p. 15.

After More's execution when they came to bury the body they had forgotten to bring a sheet. there was not a penny of money left amongst them all whereupon Mrs Harris went to the next draper's shop & agreeing upon the price, made as tho' she would look for some money in her purse & then try whether she would trust her or no; she found in her purse the same sum for which they agreed, not one penny over nor under; tho' she knew before, certainly, that she had not one cross about her" ib. 289.

After the death of Mendoza the Grand Cardinal of Spain "a white + of extraordinary magnitude & splendor, shaped precisely like that on his arms, was seen in the air directly over his house, by a crowd of spectators, for more than 2 hours; a full acct of wh. was duly transmitted to Rome by the Sp. Court & has obtained easy credit with the principal Sp. historians." Prescott II. p468

Miracles

Scheme of conversations (Sect. P. M.)

General subject the Rel. consciousness with the perfect Unity of X. as the starting point.

I. Infancy & childhood of J.C.

II. — Unity seen of J Baptist.

III. the Temptation.

Theodore Parkers.

1. Theodore Parker, Daniels.
2, — —, Pratt.
3. — —, Whittemore
4, — —, Ellis
5, — —, Robinson
6. — —, Hedge
7, — —, Gooding
8, — —, ?
9. —, Jenkins
10. — — Son of Isaac P.
11. — — — - Hiram P.
12. —, ++ Stearns
13. Theodora, Shaw.
14. Theodore Whitney
15. Theodore Parker Hall
16 William Parker Jewett, son of Wm J.

Roman citizenship.

Tribunes not a dignity of Magistracy had no auspices. C. IV.

Canuleius (a.u.c. 309.) claimed the connubium for the people:
note what Claudius Crassus says of the claim of auspices

260. a.u.c. claimed all 3. connubium. consulship auspices
309 — — got connubium.
344 — — — quaestorship.
353. — — — consulship.
384 — — — decemvirate.
355 — — — consulship.

For a long time Patricians the only citizens. rest subjects, civis opposed to Peregrinus. Hostis. Servus, Libertus. Libertinus. Ingenuus. Incola. Municipes Latinus. Italicus. Provincialis. Colonus &c. the real citizens had the privileges I ~~to vote~~ Public 1. vote. 2 hold office. 3 take auspices

II. Private 1. connubium. 2 gentilitas, 3 agnatio,
4 usucapio, 5 quiritanitas, 6 testamentum.

Auspices needed for a marriage — (connubium), only the Patricians could hold the Auspices, so the Pat. made a monopoly of connubium, only their children were i.e. those of the Plebs. profane. of Pat. sacred. civis = a ciendo Patres, or Patrem ciendo — so a Patronus or Patri-ciendo), = "It is a wise child that knows its own father."

See [illegible]. Origine e Progressi &c. 2 vols. 12°
in coll. Lib.

Had I the power myself to change
Into some form on sea or stage
I know all I would be;
I'd be a Ribbon in thy book,
And in thy study have nook,
If thou would'st cherish me

~ II ~

Then I would be the Moon new born
~~[illegible] [illegible]~~
So shine when the blossoms there
Proudly climb with leafy horn
When thou art sleeping by.
I'd watch the old man in thy arm,
I'd [illegible] until the Spring time till then —
And watch with steadfast eye.

~ III ~

Then I would be the singing wind,
Coming a blowing round thy head —
Thou art expecting me;
I'd whisper to [illegible] the Rose
Beside thee all [illegible] [illegible] [illegible]
And tell thee all of thee.

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More's Life of Sir Thos More.

"There come into the Pulpit at Paul's divers men that promise to cure the diseases of others, but their lives do so pervert their sayings, that when they have preached a worthy process, they rather provoke to anger than assuage any ire; for they cannot persuade men that they are fit to cure others when themselves (God wot) are most sick & crazy."4

More's vision of the Reformation.

Then shall Luther's gospel come in; then shall Tindall's Testament be taken up; then shall false heresies be preached; then shall the Sacraments be set at nought; then shall fasting & prayer be neglected; then shall holy saints be blasphemed; then shall ^{2}God ^{1}Almighty be displeased; then shall he withdraw his grace & let all run to ruin; then shall all virtue be had in derision, then shall all vice reign & run forth unbridled; then shall youth leave labor & all occupation; then shall folks wax idle & fall to unthriftiness; then shall these sely beggars increase; then shall unthrifts flock together & each bear him bold of other; then shall all laws be laughed to scorn; then shall servants set nought by their masters, & unruly people rebel against their governors; then will rise up rifling & robbery, mischief & plain insurrection; whereof what the end will be, or when you shall see it, only God knoweth".

from his "Supplication of the Souls in Purgatory".
in More's Life of Mr. p. 107–8.

Note his remarks on Education p. 148. Sqq. 156.

"There is no Prince be he bent to never so much wilfulness, but shall find counsellors enough to flatter his humours; but to find one that will not agree to what the King is bent to have happily brought to pass, there are very few, of these few most to be esteemed." More — the Biography. p. 184.

Letter to Parish Committee

Letter. My dear Sir Boston 30th Oct. 1847.

Last Sunday I heard that the financial condition of our Society was neither prosperous nor hopeful, indeed that we are $400 in debt. I think I can help you a little in this difficulty out of which you business men, & accordingly I return that for the year 1848, my salary need be not $2000, but 1600. I can easily make up the other $400, by some other labor, & thus the church will not be burthened. I beg you to submit this proposal to the rest of the committee as one cheerfully & gratefully made on my part, at the same time asking them not to mention it to other members of the Society. Believe me dear Sir

truly your friend

Wm Spooner Esq. Theo Parker

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Saturday night Nov. 20. 1848

Sometimes I have strange presentiments that this shall be my last winter on Earth — I know not why except that it seems as I had completed my work. If this I should not be sorry. I try not to be glad. But I seldom see a little man [illegible] his [illegible] but I think; — how much more fortunate than I to have got so much nearer out of the world while I seem to be so many times more before I see thro'! I have an entire trust in God — I feel no terror of this life nor the next. I love both — the stars set more beautiful — tho' I seldom see them here in Boston. The Persons which grew on my evening are dear to me. My duties are more pleasant than ever before. I [illegible] better with my friends — far better with myself. I have to work more for myself than formerly, but I [illegible] out of troubles not by waiting or disappointment — But I have not the causes thus which lead men to [illegible] — I am not getting riches, nor even Fame. I have no children — there is no special work which [illegible] needs my hand. I [illegible] [illegible] ways, doing little good [illegible] I know not whether that it will not be well — for all concerned [illegible] me if I am removed. In thine own time Father And as thou wilt — I am ready — not old myself, no longer young. I have done many things wrong — but trust in the Father of all who knows how [illegible] [illegible] [illegible].

A.

Valuable Books

Las Cases Oeuvr. Paris. 1822.

McCullohs Researches Balt. 1829.

Rankings. Researches Lond. 1827.

B

Books to buy

Passy. des causes qui ont influé – sur la civilisation.

23180. * Pinel. Phil. positive

23119. * Damiron. Hist. Phil. XVII. siècle

23085. Alliot. Phil. des sciences

23048. * Biot. Instruction publ. en Chine.

23104 * Caraman. Rev. en Phil. en France &c

22956 * Rivière. Législation criminel des Romains.

22913. * Laboulaye — –

22910. * Giraud Hist. du droit Fr. au M.A

22894 * Du Boys Hist du droit crimel.

22589–94 Légendes &c.

22607. * Cousin de St Denoreux Theologie scolastique,

22516. Audin Vie de Luther 3 vols.

22522. Bareille Hist. de St Thomas d'Aquin.

* Willm. Hist. de la Philos. en Allemagne, &c.

Tableau général des progrès des sciences morales et politiques depuis 1789.

* Giraud Les origines celtiques du droit Fr.

412.6 Wheaton. Hist. Propriété. &c Hist. des Peuples du Nord,

Pascal éd. Faugère.

3,881. Devienne Etudes historiques sur la Législation civile et criminelle en France.

3,503 * Bernardi. de l'origine et des Progrès de la Législat. en Fr.

C.

Lemaire's classics

		Fr c
Claudian.	3. vols.	10.50
Catullus	1	3.50
Florus	1	—
Justin	1	—
Vell. Pat	1	—.
Horat	3	10.50
Juven.	3	— —
Lucan.	3	—
Martial	3	—.
Phaed	2	7.0
Plin.	2	—.
Propert	1	3,50
Quint.	7.	24,50
Terent	3	10,50
Val Flac.	2	7.—
Poet. Lat	8.	28.00

E. Books Read &c 1847.

Marsch	see pp. 384-5.		
Ath.	Schlosser F.C. – Hist. 18th cent. (Davidson's)	6.	8.
—.	Bell's Life of Canning.	1.	"
—.	Beaumont & de Tocqueville Prisons &c	1.	"
	Eliot passages fr Hist of Liberty	1.	12.
	Tschudi Travels in Peru.	1.	"
mine	Dendy Philosophy of Mystery	1	"
do	Salverte Philosophy of Magic &c.	2	"
	Constitutions of the States of America, articles of confed. &c &c. by Wm. Jackson Lond. 1783.	1.	8.
C.L.	St John J.A. The Hellenes – Hist. of the manners of the Anc. Greeks. Lond 1844	3 in 1	"
Walker	Séances &c de l'Académie des Sciences morales &c	2	–
C.L	Heffter. Götterdienste auf Rhodus; Zerbst 1827	3 in 1.	12
	Preller Demeter und Persephone; Hamb. 37.	1.	8.
Ath.	Marmontel Mémoires &c.	4	—
—	Bausset Histoire de Fénélon –	3	—
mine	De Tocqueville. Hist Phil. du Règne de Louis XV (1847)	2	—
	St Simon M le Duc de. Mémoires &c	21 –	—
Eliot Coll.	Dalyell Darker Superstitions of Scotland	1	—
J.L. Russell.	Ferriar. Illustrations of Sterne	2	—

Peirce.	Mémoires secrets sur les Règnes de Louis		
	XIV et de Louis XV. par M. Duclos. Par. 1791.	2.	8.
Col.	Daru. Histoire de Bretagne. Par. 1826.	3.	"
Lib	Voltaire Histoire du Règne de Louis XIV.		
C. F.	Glanvill Scepsis Scientifica.	1.	4°
G.R.R.	Prescott. Conquest of Mexico	3.	8vo
	Solis Hist. Conquest Mexico. (Lon 1724).	1	Fol
	Folsom. Letters &c of Cortes. N.Y. 1843.	1.	8vo
Kaus.	Hüppe Lieder und Sprüche der Minnesinger &c,		
	Münster 1844.	1.	8.
Walker.	Séances &c de l'Académie des Sciences morales. III–VI	4	"
Hedg	Ancillon. Hist. des Revolutions politiques &c	4	"
	Maunten nouvelle Théologie.	2.	12
	Eichhorn Com. in Apoc.	2	"
	Memorie della reale Accademia delle		
Hth.	Scienze di Torino. Morali &c. '44–	3.	4to
	Herman Melville. Typee	1.	12
	— — Omoo.	1	12
Sumner.	A. E. J. Thibaut üb. d. sogenannte hist. und nicht		
	hist. Rechtsschule (Heidl. 1838.)	1	Pamphl.
	Urquhart Spirit of the East. Phil. 1836	2.	12
—	— Turkey & its Resources 1833	1.	8.
	Capefigue. Hist. du Règne Louis XVI	4	—.

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Books read 1847

	Prescotts Conquest of Peru.	2. 8
	Eccleston. Introduction to Eng. antiquities. Lond. '47	1. 8.
Aug.	Lots of Books about Mexi. war. Pub. Docs. &c.	
Sept.	Laferrière. Hist. du Droit Francais. 1838	2. 8
Oct.	Lots of Books about Slavy	
Abt	La ferrière. Hist. du Droit. Franc. 1838.	
—.	Lloyd. Congressional Register, &c N.Y. 1789 —.	3. 0
—.	Jackson Const. of the Am. States &c. Lond. 1783.	1 "
—.	Secret Proceedings & Debates of the Convention — for the purpose of forming a Constitution of U.S.A. &c Alb. 1821.	1. 8.
—.	Elliot Journal, Debates &c. in Convention on the adoption of the Fed. Const. Washington 1827 —	4. 8.
-.	Pitkins History of U.S. &c.	2 "
Nov.	Life of Thos More, by Cresacre More 1828	1. "

I.

1846. Books read - &c.

Aug.	Morells view of Philosophy &c. Lond. 46.	2.	8.
	Weils Bib. Legends. ——	1.	"
	Wright - Essays on the Subjects of Eng. in MA —.	2.	—
	Thackeray - Polit & Eccles. State of Eng. ——.	2	—
Sept. Oct Novm, a quantity of Books which no man can read or number.			
Nov.	Glanvill on Witches .	1.	8.
	—— Essays.	1.	4to
	—— Blow at mod Sadducism.	1	12
	—— Plus ultra.	1.	"
	Dune Progetti &c.	2	—.
	Fabricius Delectus Apolog.	1	4to
	Fortescue Sir Jno. de Laud Legg. Ang.	1.	Fol
	Lerminier. Phil. du Droit.	2.	8.

1844–1845 Books read &c–

Nov.			
	Leibnitz Annales Brunsvicenses &c.	1.	8.
	Montgeron. La vérité des miracles &c. M. de Paris demontrée. &c.	1.	4.
	Gammarus de Miracula mortuorum.	1.	4.
Dec.	Tillemont's Hist. Eccles.		4.
	Gieseler Eccl History.	3.	8.
	Mosheim — — —		
	Sulpitius Severus Hist. Sac.	1.	12.
	Grabe Spicileg.	2.	8.
	Routh Reliquiae.	4.	"
	Barbeyrac Morale des Peres de l'Eglise	1.	4to
	Corpus Juris Canonici.	1.	"
	Epiphanius Opp. om.	1.	Fol
	Flacius Catal. Testium veritatis	1.	—
1845.	Jortin. Remarks &c	3	8.
	Kennedys Texas	2.	"
	Wakefield Enquiry Xty &c.	1.	8
	Chinese classic.	1.	"
	Miss Fuller Woman &c.	1.	12
	Ziegler Gesch. der Kath. Hierarchie &c	1.	8
	Gullivers travels.	1	8
	Eöthen.	1.	12

1845. **Books read &c.** 4.

Ap. 1. 8 Troplong sur l'influence de Xtianisme &c
2. 8. Vinet. Xtianisme &c.
8. Swift's works
1. 4. Schmelius. de criteriis Errorum circ. Religionem,
1. 4. Cosmius Revelatt. St. Brigittae.
May. 1. 12. Arnold's Life & correspondence,
1. 8 Hahn-Hahn Faustine
1. 12 Longfellow, Waif,
8. 8vo Bravon Hist. de la Civ. morale &c. des Grecs.
1. 4to Middleton Inquiry,
1. 8 Tayler Lewis. Plato cont. Atheos, &c.
1. 12. correspondence of Schiller & Goethe,
1. 12 Richter Fruit-Flower & Thorn pieces
1. 12. Morris's Life of Judge Smith
June. 1. 8. Gunther de Libertate,
1. 8. Pritchard. Andrew. History of Infusoria &c. 1841.
1. 12. Arnold's Life &c.
3. 8 Thom's Life of Blanco White.
4. 8. Fourier chants. les Amours,
1. 12. Johann Huss. Leben Wandel und Tod. Rom 1784.
July. 1. 12 Ronge etc German Ref-
1. 12. Marx Holy coat of Je at Treves
2. 12. Life of Frederic the Great

1845. M. **Books read**

Aug.	Balguy Discourses &c. Lond 1817. (p. 142.)	1.	8.
	Ortolan Histoire de la Legislation Rom.	1.	"
	Sumner. Oration. (p. 143)	1	"
	Arnold Lectures on Mod. Hist. Lond (p. 144)	1.	"
	Archaeologia &c. (or 1843. vol XXX.)	1.	4
	Transactions of the Royal Soc. Lond. 1844	1.	—
	Lewis History of Lynn	1.	8
	Pratt. — — Eastham, Wellfleet &c	1.	8.
	Lechler. Gesch. Eng. Deismus.	1.	8.
Sept.	Schaf Philip. (Ph. D.) Principle of Protestantism.	1.	12.
	Trans. of Royal Society – 1840-42.	3.	4.
	Chateaubriand Génie du Xtianisme.	2.	12.
" "	Memoires de l'Institut. No 71.-2-3-5.	4.	4.
	Life of Archb. Parker by Strype	1.	Fol.
Oct.	Hood's works.	1.	12
	Muratori antiq. Ital. Diss XIII–XV.		
	Heywood Ranks of the people.	1.	8
	Finlay Greece under Romans I.	1	8.
	Blair Roman Slavery.	1	12
	Troplong. Influence du Xnisme &c	1.	8
	Bp England Letters on Sl'y	1.	8
	Cicero Opp. Phil.	6	8
	[illegible] — — —	4	—

1845			N.
Oct.	Duc de Broglie. Rapport. sur l'Esclavage.	1.	4°
Nov.	Corpus Jur. Canonici. (Richter.)	2.	Fol.
	Ammon's Gesch. xliche Sittenlehre.	3	8
	Lindenbrog Codex Legg. antiq. (Franc. 1693.)	1.	Fol.
	Campbells Life of Petrarch.	1.	8.
	Smiths Life of Fichte	1.	8.
	Guizots Hist. Civilisation &c.	1.	r. 8.
	Michelet. — France	7.	" "
	Pastoret. Hist. de la Législation (1817–37)	11	"
	Savigny Hist. de Droit Romain.	4.	"
Dec.	Bauers Trinität. &c.	3.	8
	Münschers Lehrbuch d. Dogmengesch.	3.	"
	Martini Gesch. Pers. Jesu.	1.	"
	Carlyles Cromwell – ~~II~~ I.		
	[illegible] Twiss & Hist.	1.	12.
1846.			
Jany 2	John Wares Memoir of H. Ware.	1.	12.
	Montaignes Essays. Cottons tr. & orig.	3.	12
	Essais de Montaigne	1.	8°
	S. F. W. Hoffmanns Lebensbilder berühmter Humanisten. (Jacob. Zell. Böckh. Politian)	1.	8
	Meier, Savonarola &c. (see p. 231–2.)	1.	8
	Rudelbach, Savonarola.	1.	"
	[illegible] gegen von [illegible].	1.	

0.1846 . **Books read.**

Jan^y.	Las Cases Journal	6.	8.
—	Goethe Helena. (Faust 2ter Theil)	1.	16
& Feb.	Gieseler. ch. History	3	8vo
	studying Dogmengeschichte.		
March.	read little		
April.	Guizot. Hist. Eng. Rev.	1,	12
	Mackinnon. Hist. civilisation	2.	8
	de Wette Wesen des Glaubens &c.	1.	"
	Neander Leben Jesu.	1.	"
	Taylors scientific memoirs.	2	"
	Credners Beiträge &c	2	"
	Francke. Arnold von Brescia	1	"
May.	Credner. Einleit ins N.T. (Goschels)	1	"
	de Wette — — — — — — (—)		
	Hug. Int. ( )		
	Gfrörer Urchristenthum.		
	Bowditch mécanique céleste	I	4to
	Gervinus Gesch. deutsch. nat. Literatur		
	Kennetts Provincial History -	1.	12.

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Lectures. 1857–8

1 New Bedford, oct 18. Jos. Ricketson
Nov 2 & 4 Dr. Thos C Barker

2. Bangor Dr Thos C. Barker.

3-5. Springfield. N Haven & Bridgeport } { Rev Jos. Brewer N. Haven
Jany 11. 12. 13 }

*6. Bridgewater 2d Wed. Nov. of not Nov. Temp. Lat. n.P
3 — — . Healy D.P.M. Cars. --.

*7. Lynn

John M. Earle

8. Worcester

9. Leicester. 14th Jany. J. Hinckley

10 Somerville. ~~4 Thu Jan. 28.~~ 2 Th. Feb. 10th Feb.

11. Lowell 1 Dec. A. W. Farr

12 Concord N.H. 22 — M. T. Willard. Esq.

13 Acton 8 Dec.

14 Manchester N.H. (Prof. of NHD)/ 27 — Frank Burnham.

Lectures. 1917-8

1 New Bedford, Oct 18. Jos. Ricketson
Nov 2&4 Dr. Thos C Barker
2. Bangor Dr Thos. C. Barker.
3-5. Springfield. N. Haven & Bridgeport } { Rev Jos. Brewer N. Haven
Jany 11. 12. 13 }

*6. Bridgewater 2d Wed. Nov. of ea term. Temp. Lat. N.P.
3 — — . Healey D.O.M. Cards. — .
*7. Lynne John M. Searles
8. Worcester
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11. Lowell 1 Dec. A. W. Farr
12 Concord N.H. 22 — M. T. Willard. Feb.
13 Ayston 8 Dec.
14 Manchester N.H. (Prof. y Mills) 21 — Francis Burnham.